

סְלִיחוֹת

SELIHOTH

Translated and Annotated

by

PHILIP BIRNBAUM



HEBREW PUBLISHING COMPANY
NEW YORK

S E L I H O T H

Copyright 1952

by Hebrew Publishing Company New York

All rights reserved. This text including the new translation and notes has been edited and revised as to the order of prayers, content, form and style. No part of this book may be reproduced in any form without permission in writing from the publisher, except by a reviewer who wishes to quote brief passages in connection with a review written for inclusion in magazines or newspapers. The rights of the publisher will be strictly enforced.

סדר במסדרה של
ה ברו פולישנץ קומפני, ניו-יורק

*Typography by Hebrew Publishing Co., New York
Printed and bound in the United States of America
by Montauk Book Mfg. Co., Inc., New York*

P R E F A C E

The penitential prayers known by the name of *Seliḥoth* are essentially based upon biblical poetry and are a continuation of the Psalms. In part, they belong to the age of the Talmud. They are chiefly concerned with the suffering of Israel in the various lands of the dispersion. For about fifteen centuries the liturgical poets such as Rabbi Yehudah Halevi, Ibn Gabirol and Ibn Ezra, continued to enrich the selihah literature, the earliest examples of which go back to the first century. Tormented by merciless persecution in the course of many centuries, the authors of these prayer-poems described the misery of their people with the blood of their hearts.

The *seliḥoth* reveal the saintly character of past generations, who in profound humility sought the reason of their misfortune in themselves rather than in a divine injustice. The *seliḥah* ("forgiveness") is a prayer in the strict sense of the term, for it gives utterance to the feelings of the worshiper who repents and pleads for mercy.

In the course of time it became customary to begin the recital of *seliḥoth* Saturday midnight, four days before Rosh Hashanah. If, however, the first day of Rosh Hashanah occurs on a Monday or Tuesday, so that there are less than four days left in which to recite the penitential prayers, it is customary to begin a week earlier. The idea of a midnight service is based on Psalm 119:62 ("At midnight I rise to praise thee.")

Without the help of a translation the noble thoughts of the *payyetanim* are barred to many a worshiper; even when translated they need explanatory comment. This annotated Hebrew-English edition of the *Selihoth for the First Day* has been prepared in the hope that it will contribute to a widespread appreciation of a small portion of the extensive *seliḥah* literature which expresses the mind of our people throughout the ages.

PHILIP BIRNBAUM

HOPE AND STRENGTH

The Lord is my light and my aid;
Whom shall I fear?

The Lord is the strength of my life;
Of whom shall I be afraid?

Though a host should encamp against me,
My heart shall not fear;

Though war should rise against me,
Still will I be confident.

One thing I ask of the Lord,
One thing I desire—

That I may dwell in the house of the Lord
All the days of my life,

To behold the pleasantness of the Lord,
And to meditate in his temple.

O Lord, hear my voice when I call;
Be gracious to me and answer me.

Hide not thy face from me;
Turn not thy servant away in anger.

Teach me thy way, O Lord,
And lead me in a straight path.

I believe I shall see the goodness of the Lord
In the land of the living.

Hope in the Lord, be strong;
Let your heart be brave, hoping in the Lord.¹

¹ From Psalm 27.

סליחות ליום הראשון

Recited Saturday midnight four days before Rosh Hashanah, or one week earlier if the first day of Rosh Hashanah falls on Monday or Tuesday

אשרי יושבי ביתך; עוד יהלוק סלה.
אשרי העם שבקה לו; אשרי העם שמי אלהיו.

מהלט קפה

תהלה לדין

ארוממיה, אלדי המלה, ואברכה שמיה לעולם ועד.
בכל יום אברכה, ואהלה שמיה לעולם ועד.
עדול יי מעהל מאד, ולנידחן אין חקר.
דור לדור ישבח מעשה, ונגורתו נידאות אשית.
הבר בבוד הורה ודברי נפלאותיך אשחת.
עווזו נוראותיך יאמרו, ונידתך אספRNA.
זכר רב טובה יקיעה, וצרכותך ירננה.
תנון ורחום יי, אריך אפים ונידחס.
טוב יי לפל, ורוחמו על כל מעשו.
ירוך יי כל מעשה, ותשיריך יברוכת.
בבוד מלכותך יאמרו, ונגורתך יברוג.
להודיע לבני הארץ גבורתו, ובבוד הדר מלכותו.
מלכותך מלכות כל עולם, וממשתך בכל דור ודור.

אשרי The first two verses, which are taken from Psalms 84:5 and 144:15 and prefixed to Psalm 145, contain the word **אשרי** three times. The Talmud asserts that "whoever recites this psalm three times a day is assured of his share in the world to come" (Berakhoth 4b). This noble hymn of praise, calling upon all mankind to glorify God's greatness, celebrates his providential care

SELIHOTH FOR THE FIRST DAY

Recited Saturday midnight four days before Rosh Hashanah, or one week earlier if the first day of Rosh Hashanah falls on Monday or Tuesday

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.¹

Psalm 145

A hymn of praise by David.

I extol thee, my God the King,
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty,
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.
They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his mercy is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.

for all creation. It is an acrostic psalm, the successive lines beginning with the letters of the Hebrew alphabet taken in order. However, the letter *nun* is missing. The alphabetic arrangement is probably intended as an aid to memory.

¹*Psalms 84:5; 144:15.*

סומך יי' לכל הנפלים, וזוקף לכל הקפופים.
 עיני כל אלה ישברgi, ואתת נותרם לךם את אכלם בעתו.
 פותח את ידך, ומשביע לךל חי רצון.
 צדיק יי' לךל דרכיו, וחסיד לךל מעשינו.
 קרוב יי' לךל קראיו, לכל אשר יקרהו באמות.
 רצון יראיו יעשה, ואת שועתם ישמע וירושען.
 שומר יי' את כל אהביו, ואת כל הרשעים נשג�.
 תהלה יי' ידבר-פי; ויברך כל בשר שם קדרשו לעולם ועד.
 ואנחנו נברך ייה מעתה ועד עולם; הלויה.

Reader:

ויתundles ויתקדש שם רבא בעלמא די ברא ברעותה;
 וימליך מלכותה בחיכון ובכומיכון, ובתי רכל בית ישראל,
 בענלא ובזמן קרייב, ואמרו אמן.
 יהא שם רבא מברך לעלם ולעלמי עליון.
 ותברך ותשבח, ותפאר ויתרומם, ויתגשא ויתהדר,
 ויתעלה ותחלל שם דראשא, בריך הוא, לעלא מן כל
 ברכותא ושירותא, תשבחתא ונחמתה, דאמירנו בעלמא,
 ואמרו אמן.

לה יי' האדרקה, ולנו בשת הפנים. מה נתאונן ומה נאמר,
 מה נברך ומה נצדך. נחפשה דרכינו ונחקירה, ונשובה

The essential part of the Kaddish consists of the congregational response: "May his great name be blessed forever and ever." Around this response, which is found almost verbatim in Daniel 2:20, the whole Kaddish developed. Originally, it was recited at the close of sermons delivered in Aramaic, the language spoken by the Jews for about a thousand years after the Babylonian

The Lord upholds all who fall,
 And raises all who are bowed down.
 The eyes of all look hopefully to thee,
 And thou givest them their food in due season.
 Thou openest thy hand,
 And satisfiest every living thing with favor.
 The Lord is righteous in all his ways,
 And gracious in all his deeds.
 The Lord is near to all who call upon him,
 To all who call upon him sincerely.
 He fulfills the desire of those who revere him;
 He hears their cry and saves them.
 The Lord preserves all who love him,
 But all the wicked he destroys.
 My mouth speaks the praise of the Lord;
 Let all creatures bless his holy name forever and ever.
¹We will bless the Lord henceforth and forever.
 Praise the Lord!

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

Righteousness is thine, O Lord, and confusion is ours. How can we complain? What can we say? What can we urge? How can we justify ourselves? Let us search and examine our ways and return

captivity. Hence the Kaddish was composed in Aramaic, the language in which the religious discourses were held. At a later period the Kaddish was introduced into the liturgy to mark the conclusion of sections of the service or of the reading of the biblical and talmudic passages.

¹Psalm 115:18.

אליה; כי ימינה פשיטה לקבלה שבים. לא בחסד ולא במעשים באנו לפניה; בדלים וברושים דפכנו דלתייה. דלתייה דפכנו רחום ותנוון; נא אל תשיבנו ריקם מלפניה. מלפניה, מלבננו, ריקם אל תשיבנו, כי אפה שומע תפלה. שמע תפלה, עדריך כל בשר יבוא. יבוא כל בשר להשתבחות לפניה יי. יבואו ותשתחוו לפניה אדני, ויבכוו לשמה. באו נשתחוו ונברעה, נברכה לפניו יי עוזנה. באו שעריו בתקורה, תארתו בתקלה; הודה לו ברכו שמו. הנה ברכו את יי כל עברי יי, העודים בבית יי בלילות. שאו ידיכם קדש וברכו את יי. נבואה למשבנותיו, נשתחווה להרים רצליין. רוממו יי אלהינו, והשתבחו להרים רגלוין, קדוש הוא. רוממו יי אלהינו, והשתבחו להר קדרש, כי קדוש יי אלהינו. השבחו ליי בהררת קדרש, חילו מפניו כל הארץ. ואנחנו ברב מסך נבוא ביתה, נשבחה אל היבל קדרש ביראותה. נשבחה אל היבל קדרש ונורדה את שמה, על מסך ועל אמתה, כי הנדרת על כל שמה אמרתך.

יי אלהי צבאות, מי במוך חסין יי, ואמניתך סביבותיך. כי מי בשחק יערד לי, ירמיה לי בבני אלים. כי גדור אללה ועשה נפלאות, אפה אליהם לבקה. כי גדור מעלה שמים מסך, ועד שחכים אמתה. גדור יי ומהלך מאר, ולנדלה אין חקר. כי גדור יי ומהלך מאר, נורא הוא על כל אליהם. כי אל גדור יי, ומלהך גדור על כל אליהם. אשר מי אל בשמים ובארץ, אשר יעשה במעשים ובגבורותך. מי לא

The expression is borrowed from a passage in the Ne'ilah service which reads: "Thou dost reach out thy hand to transgressors; thy right hand is extended to receive repentent sinners."

to thee, for thy right hand is stretched out to receive those who repent. Neither with deeds of kindness nor with acts of grace do we come before thee, but like the poor and needy we knock at thy doors. Merciful and gracious God, we knock at thy doors; do not turn us away empty-handed from thy presence. O send us not off empty-handed from thy presence, for thou hearest prayer.

O thou who hearest prayer, all mankind shall come to thee. All mankind shall come and worship in thy presence, O Lord. They shall come and bow down to thee, O Lord, and glorify thy name.

Come, let us worship; let us bow down before the Lord our Creator. Enter his gates with thanksgiving, enter his courts with praise. Give thanks to him, bless his name.

Come bless the Lord, all servants of the Lord, who nightly stand in the house of the Lord. Lift up your hands in the sanctuary and bless the Lord. Let us come into his dwelling and worship at his footstool.

Extol the Lord our God, the Holy One, and worship at his footstool. Exalt the Lord our God, the Holy One, and worship at his holy mountain. Worship the Lord in holy beauty; revere him, all the world!

By thy abundant grace we enter thy house; we worship toward thy shrine with reverence. We worship toward thy holy shrine, and thank thee for thy love and thy truth; thy name, and thy word, hast thou magnified over all.

Lord God of hosts, who is mighty like thee, O Lord? Thy faithfulness is round about thee. Who in heaven can be compared to the Lord? Who among the angels can be likened to the Lord?

Truly great art thou, and doing wonders; thou, only thou, art God. Thy love is high over heaven, thy truth soars to the sky. Great is the Lord, and most worthy of praise; his greatness is unsearchable.

Great is the Lord and highly to be praised; he is to be revered above all gods. The Lord is a great God, a King supreme above all gods. What God is there in heaven or on earth who could do mighty deeds like thine?¹

¹*Psalms 65:3; 86:9; 95:6; 100:4; 134:1-2; 132:7; 99:5, 9; 5:8; 138:2; 89:9, 7; 86:10; 108:5; 145:3; 96:4; 95:3; Deuteronomy 3:24.*

יראך מלך הָנוּם, כי לך נאחה, כי בְּכָל חַבְמֵי הָנוּם וּבְכָל
מִלְכֹוּתֶם מֵאַזְן כְּמוֹה. מֵאַזְן בְּמַזְהָה יְהִי, גָּדוֹל אַתָּה וְגָדוֹל שְׁמָךְ
בְּגַבּוֹרָה. לך זְרוּעַ עַם גְּבוּרָה, תַּעֲזֵז יְדֵךְ פָּרָומָם יְמִינָה. לך
יוֹם, אף לך לִילָה, אַתָּה הַכִּינּוֹת מָאוֹר וְשָׁמֶשׁ. אֲשֶׁר בִּידְךָ
מִחְקָרֵי אָרֶץ, וְתוֹעֲפֹתֶת הָרִים לוֹ. מי יְמַלֵּל גְּבוּרוֹת יְהִי, וְשָׁמְיעַ
בָּל תְּהַלְתָה.

לְךָ יְהִי הַגְּדָלה וְגַבּוֹרָה, וְהַתְּפָאָרָת וְהַגְּנָחָה וְהַהָּרָה, כי בָּל
בְּשָׁמִים וּבְאָרֶץ; לך יְהִי הַמְּמֻלָּכָה, וְהַמְּתַנְשָׂא לְכָל לְרָאשׁ.
לְךָ שָׁמִים, אף לך אָרֶץ, תָּבֵל וּמְלַיאָה אַתָּה יְסַדְתָם. אַתָּה
הַאֲבָתָה כָּל גְּבוּלוֹת אָרֶץ, קְנוּז וּחָרָף אַתָּה יִצְרָתָם. אַתָּה
רְצִיחָת רָאשֵׁי לִיְהּוּן, תַּחֲנֹנוּ מְאַכְלָל עַם לְצִים. אַתָּה בְּקֻעַת
מַעַזְן גַּנְחָל, אַתָּה הַוּבָשָׂת נְהָרוֹת אַיִתָן. אַתָּה פּוֹרָרֶת בְּעֹזֶךְ
יָם, שְׁבָרֶת רָאשֵׁי תְּנִינִים עַל הַמִּים. אַתָּה מוֹשֵׁל בְּגָנוֹת הַיָּם,
בְּשֹׂא גַּלְיוֹ אַתָּה תְּשַׁבְּחָם. גָּדוֹל יְהִי וּמְהַלֵּל מָאוֹר, בָּעֵיר אֱלֹהִינוּ
הָר קָדְשׁוֹ. יְהִי צְבָאות, אֱלֹהֵי יִשְׂרָאֵל, יוֹשֵׁב הַכְּרָבִים, אַתָּה
הוּא הָאֱלֹהִים לְבָדָךְ. אֶל נַעֲרֵץ בְּסֹוד קְדוּשִׁים רְבָה, וּנוֹרָא
עַל כָּל סְכִיבָיו. וַיּוֹדוּ שָׁמִים פָּלָאךְ יְהִי, אף אַמְוֹנָתָךְ בְּקַהַל
קְדוּשִׁים. לְכִי נְרָנָה לְיִי, נְרִיעָה לְצֹור יִשְׁעָנוּ. נְקַדְמָה פְּנֵינוּ
בְּתוֹךְ, בְּזָמִירֹת נְרוּעַ לְוֹ. צְדָקָה וּמְשֻׁפְטָה מִכּוֹן בְּסָאָה, חִסְדָּךְ
וְאַמְתָה יִקְרְמוּ פְּנֵיכָה. אֲשֶׁר יִחְקֹר נְמַתִּיק סֹוד, בְּבֵית אֱלֹהִים
נְמַלֵּךְ בְּרָגֵשׁ. אֲשֶׁר לוּ הַיּוֹם וּהְוָא עַשְׂהָוּ, וְיִבְשַׁת יְדֵיכָה יִצְרָגָה.
אֲשֶׁר בִּידְךָ נְפָשָׁת כָּל חַי, וּרוּת כָּל בָּשָׁר אִישׁ.

אֲשֶׁר בִּידְךָ מִחְקָרֵי אָרֶץ that is, the whole universe is under God's control.
In the following four verses the pronoun **אתה** is emphatically repeated, *thou and none else*. **גְּבוּלוֹת אָרֶץ** geographical features (rivers, mountains) which are used as frontiers.

Who would not revere thee, O King of nations? All reverence is thy due; there is none like thee among all the wise of the nations, in all their dominions.

There is none like thee, O Lord; thou art great and thy name is great in might. Thine is a powerful arm; thy right hand is mighty and exalted.

Thine is the day and thine is the night; thou hast provided light and sun. In thy hands are the depths of the earth; the mountain-peaks are thine. Who can describe the Lord's mighty deeds, or proclaim all his praise?

Thine, O Lord, is the greatness and the power, the glory and the victory and majesty; for all that is in heaven and on earth is thine. Thine, O Lord, is the dominion; thou art supreme over all.

The heavens are thine, the earth is thine; thou didst found the world and all its fullness. Thou didst set all the bounds of the earth; thou didst make summer and winter.

Thou didst crush the heads of Leviathan, leaving him a prey to beasts of the desert. Thou didst open springs and brooks; thou didst dry up flowing streams.

By thy power thou didst divide the sea, crushing the dragons' heads upon the waters. Thy sway is over the raging sea; when the waves rise, thou stillest them.

Great is the Lord, and highly to be praised, in the city of our God, his holy mountain. Lord of hosts, God of Israel, enthroned upon the cherubim, thou art the only God.

God is revered in the great council of the holy; he is awe-inspiring among all who surround him. The heavens praise thy wonders, O Lord; thy faithfulness is in the midst of the holy.

Come, let us sing to the Lord; let us acclaim our saving God. Let us approach his presence with thanksgiving; let us acclaim him with songs.

Thy throne rests upon equity and justice; love and truth serve thee. Let us take sweet counsel together; let us walk in fellowship to the house of God.

His is the sea, for he made it; his hands formed the dry land. In thy hand is the soul of every living being, and the whole life of man.¹

¹*Jeremiah 10:7; Psalms 89:14; 74:16; 95:4; 106:2; I Chronicles 29:11; Psalms 89:12; 74:17, 14, 15, 13; 89:10; 48:2; Isaiah 37:16; Psalms 89:8, 6; 95:1-2; 89:15; 55:15; 95:5; Job 12:10.*

Reader:

הַנְּשָׁמָה לְךָ וְהַנוּפָה פְּעָלָה, חֹסֶה עַל עַמְּלָךְ. הַנְּשָׁמָה לְךָ
וְהַנוּפָה שְׁלָדָה, יְיָ, עֲשֵׂה לִמְעֵן שְׁמָךְ. אַחֲרָנוּ עַל שְׁמָךְ, יְיָ, עֲשֵׂה
לִמְעֵן שְׁמָךְ. בַּעֲבוּר בְּבּוֹד שְׁמָךְ, כִּי אֶל חָנוּן וְרָחוֹם שְׁמָךְ.
לִמְעֵן שְׁמָךְ יְיָ, וְסַלְחָתָה לְעָזָנָה, בִּי רַב הָוָא.
סַלָּחָה לְנוּ אָבִינוּ, בִּי בָּרָב אַוְלָתָנוּ שְׁנִינוּ. מִתְּחַל לְנוּ מַלְכָנוּ,
בִּי רַבּוּ עָזָנִינוּ.

אלְהַיָּנוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

אֵיךְ נִפְתַּח פָּה לְפִנֵּיכֶם דָּר מִתְּהוּתִים, בְּאַיְלָוּ פָנִים נִשְׁפּוֹךְ
שִׁיחִים. גַּעֲלָנוּ נִתְּבוֹתִיךְ הַיְשָׁרִים וְהַגְּכוֹחִים, דְּבָקָנוּ בְּתֻועְבּוֹת
וּבְמִעְשִׁים זְנוּחִים. הַלְּכָנוּ אַחֲרֵי מִשְׁאוֹת שְׁנָא וּמִזְחָהִים.
וְהַקְשִׁינוּ עַרְפָּה וְהַעֲזִינוּ מִצְחִים. זָעַמְתָּ בְּשָׁלָנוּ בֵּית מִשְׁבָּנוֹת
מִבְּטָחִים, חָרָב וּפְסָרָרִים נִיחָזִים. טְרָדוּ וּטְלָטוּ בְּהָנִים
מִשְׁוּחִים, יוֹדְעֵי עַרְךָ עֲולֹות וּזְבוּחִים. בְּמַה יִסְרָתָנוּ עַל יְדֵי
צִירִים וּשְׁלוּחִים, לֹא הַקְשִׁיבוּ לְמוֹרִים לְשִׁמְעוֹעַ לְמוֹכִיבִים.
מִאוֹ זָעֵד עַתָּה אָנוּ נְדָחִים, נְהָרִים וּנְשָׁחִיטִים וּנְטָבִחים. שְׁרָדָנוּ
מִתִּי מַעַט بֵּין קֹזִים בְּסָוחִים, עִינֵינוּ כְּלוֹת לִמְצָא רְחוּחִים.
פּוֹרְכִּי עַמְּךָ אֲשֶׁר לְבֵל שְׁחוּחִים, אַפְּרָר וּעְרָב לְפָה מַצְלִיחִים.
קָמִים לְמַיְלָךְ נְאֹצּוֹת שְׁחוּחִים, רְעוֹצִים וּרְצֹוֹצִים בְּמַה אַתָּם
בּוֹטְחִים. שָׁוּבָן עַד וּקְדוֹשָׁ צָפָה בְּעַלְבּוֹן אָנוּחִים, חַמּוֹכִיבִים
עַלְיָיךְ וּבְךָ מִתְּאַחִים.

Reader:

**בְּנֹרְאֹתָה יְמִינָה נָשָׁעַ לְנִצְחָה,
בִּי עַל בְּחִמְיךָ חַרְבִּים אָנוּ בְּטוּחִים.**

Reader:

The soul belongs to thee,
 The body is thy work,
 O spare thy creation.
 Soul and body are thine,
 Lord, act for thy name's sake.
 We come trusting in thee,
 Lord, act for thy name's sake.
 Because thy name is God
 Gracious and merciful,
 Pardon thou our great guilt.

Forgive us, our Father; in our abundant folly we have gone astray. Pardon us, our King, for our iniquities are many.

OUR GOD AND GOD OF OUR FATHERS

How shall we open our mouth before thee who abidest in heaven? In what manner shall we pour forth our meditations? We have rejected thy paths of right and justice; we have clung to abominations and abhorrent deeds. We have followed visions of vanity and delusion; we have been obstinate and insolent. Because of us, thy wrath blazed against peaceful homes; the fragrant incense came to an end and ceased. Anointed priests, skilled in preparing offerings, were banished and cast away. How often, indeed, thou didst admonish us through prophets and messengers! We did not hearken to our teachers, we did not listen to those who rebuked us. Ever since, we have been dispersed, slaughtered and butchered. Only a few of us have survived amidst mean thorns. Our eyes are strained as we look for deliverance. The oppressors of thy people who bow to Bel—why do they prosper morning and evening? They rise up against thee, scornfully asking thy people: “You who are broken, crushed, in what do you trust?” O thou who abidest forever, Holy One, look at the humiliation of the distressed, who rely upon thee and are united in thee. May we forever be saved by thy wondrous power, for we trust in thy abundant mercy.

same rhyme throughout the whole composition. The author's signature בְּנֵי מִצְרַיִם is contained in the words בְּנֵրָאוֹת יְמִינָךְ of the closing stanza. The use of מִתְחִילִים in the sense of widespread skies is based on Isaiah 40:22 (“He spreads the skies like a curtain”). Though קַוְצִים כַּסְתִּים (Isaiah 33:12) is rendered *thorns cut down*, the payyetan lends to this phrase a new connotation (“wicked thorns”); compare Birnbaum's *Maḥzor Ha-Shalem*, page 354, note.

כִּי עַל רְחַמֵּיהָ הָרַבִּים אֲנָנוּ בְּטוֹחִים; וְעַל צְדָקָתֶיהָ אֲנָנוּ
גְּשֻׁעַנִים, וְלְסִילְחוֹתֶיהָ אֲנָנוּ מַקְוִימִים, וְלִישְׁוֹעַתֶּה אֲנָנוּ מַצְפִּים.
אַתָּה הוּא יְהוָה אֱלֹהֶיךָ צְדָקָתֶךָ מִקְדָּם, מַעֲבִיר עֲוֹנוֹת עַמּוֹ
וּמְסִיר חַטָּאת יְרָאָיו, כוֹרֵת בְּרִית לְרָאשָׁנִים, וּמַקְוִים שְׁבוּעה
לְאַחֲרוֹנִים. אַתָּה הוּא שִׁיקְרָת בְּעַנְוֹן בְּבוֹדֵד עַל הַר סִינְיָן,
וּמְרָאָת דַּרְכֵי טוֹבָה לְמִשְׁהָ עֲבָדָה. וְאַרְחֹות חִסְדֵיכָה אַלְקִית לוֹ.
וְהַזְׁדָּעָתוֹ כִּי אַתָּה אֶל רְחוֹם וְחַנּוֹן, אֶרְךָ אַפִּים, וּרְבָב חִסְדָּךְ,
וּמְרָבָה לְחַיְּתִיב, וּמְנַהֵג אֶת כָּל הָעוֹלָם בְּלוֹ בָּמִדְתָּה רְחַמִּים.

Reader:

וּבָן בְּתוּב: נִיְאמֶר, אַנְיָ אַעֲבִיר בְּלַטְבוֹן עַל פָּנִيهָ, וּקְרָאָתִי
בְּשֵׁם יְהוָה פָּנִيهָ, וְתַחֲנוּ אֶת אָשֶׁר אָחָן, וְרְחַמְמֵא אֶת אָשֶׁר אָרְחָם.

אֶל אֶרְךָ אַפִּים אַתָּה, וּבְעַל רְחַמִּים נִקְרָאת, וּבְרַדְךָ
תְּשׁוּבָה הָרְקִית. גָּדוֹלָת רְחַמִּיךָ וְחִסְדֵיכָה תְּזַפּוֹר הַיּוֹם וּבְכָל יוֹם
לְזֹבֵר יְדִידִיה. תְּפִנוֹן אַלְמִינוֹ בְּרְחַמִּים, כִּי אַתָּה הוּא בְּעַל
רְחַמִּים. בְּתַחְנוּן וּבְתַחְפָּלה פָּנֵיךְ נִקְדָּם, בְּהַזְׁדָּעָת לְעַנְוֹן
מִקְדָּם. מַתְּרָזָן אַפְּחָ שִׁובָּ, בְּמוֹ בְּתוֹרָתֶךָ בְּתוּב. וּבְצִלְבָּנְפִיד
נְחָסָה וּנְהַלְוָן, בְּיוֹם וַיַּרְדֵּן יְהוָה בְּעַנְוֹן. תְּעַבֵּר עַל פְּשָׁע וְתִמְחָה
אַשְׁם, בְּיוֹם וַיַּחֲצַב עַמּוֹ שָׁם. תָּאוֹזֵן שְׁעַתְנָנוּ וְתַקְשִׁיב מְנוּזָה
מִאָמֶר, בְּיוֹם וַיִּקְרָא בְּשֵׁם יְהוָה. וְשֵׁם נִאָמֶר:

וַיַּעֲבֵר יְהוָה עַל פָּנֵיו וַיִּקְרָא:

יְהוָה, אֶל רְחוֹם וְחַנּוֹן, אֶרְךָ אַפִּים, וּרְבָב חִסְדָּךְ וְאַמְתָּה. נִצְרָ
חִסְדָּךְ לְאֲלָפִים, נִשְׁאָעָן וּפְשָׁע וְחַטָּאת, וְנִקְהָה.

שבעה שורה מדוֹת, the thirteen attributes of God referring to the actions emanating from him, are mentioned in Exodus 34:6-7, according to the following traditional interpretation: 1-2) the repetition of the Lord's name signifies that God is merciful to one about to sin, and to the sinner who has repented; 3)

We trust in thy abundant mercy, we rely on thy righteousness; we look forward to thy forgiveness, we yearn for thy salvation. Thou art the King who dost ever love righteousness, making the iniquities of thy people pass away and removing the sins of those who revere thee. Thou didst make a covenant with the first generations, thou wilt perform thy solemn promise with the last generations. Thou didst descend in thy cloud of glory on Mount Sinai and show thy ways of goodness to Moses thy servant. Thou didst reveal to him thy paths of mercy, making him know that thou art a merciful and gracious God, slow to anger, rich in kindness and abundantly beneficent, guiding the entire world mercifully. Indeed, it is written: "He said, I will make all my goodness pass before you, and will proclaim the name of the Lord before you; I am gracious to whom I am gracious, and show mercy to whom I show mercy."¹

Thou art a God slow to anger; thou art called Lord of mercy; thou hast shown the way of repentance. Be thou ever mindful of thy abundant mercy and kindness toward the descendants of thy beloved. O regard us with mercy, for thou art Lord of mercy. With supplication and prayer we come before thee, as thou didst reveal to gentle Moses of old. Turn from thy fierce anger, as it is written in thy Torah.² May we find shelter in the shadow of thy wings, as on the day when thou, O Lord, didst descend in the cloud. Forgive our transgression, blot out our guilt, as on the day when Moses placed himself beside thee. Heed our cry, hear our spoken prayer, as on the day when the Lord's name was proclaimed, as it is related in the Torah: The Lord passed before him, and proclaimed:

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."³

¹אֵל כּוֹנֶן powerful to act as his wisdom dictates.; 4) רָחוּם merciful like a father to his children, to prevent them from falling; 5) חַנְנוּ gracious to assist those who have fallen and cannot rise; 6) אָמֵן patient and hopeful that the sinner will repent; 7) רַב חִסְדָּה abounding in kindness both to the righteous and the

¹*Exodus* 33:19. ²*Exodus* 32:12. ³*Exodus* 34:7.

וְסַלְחָתֶךָ לְעֹזָנוּ וְלִחְטָאתֵנוּ וְנִחְלָתֵנוּ.

**סַלְחָתֶךָ לְנוּ אֲבִינוּ בַּיְתָנוּ, מִתְהַלֵּלְנוּ מִלְבָנוּ בַּיְתָנוּ.
בַּיְתָהָה אֲדֹנָה, טֻוב וְסַלְחָה וּרְבָה חִסְדָּךְ לְכָל קָוָאִיךְ.**

יְיָ, בָּקָר תִּשְׁמַע קָוָלָנוּ, בָּקָר נְעָרָה דָּלָדָן וְנִצְפָּה. שְׁמַע קָוָלָנוּ
פְּתִינָנוּ בְּשִׁיעָנוּ אֲלֵיכָה, בְּנִשְׁאָנוּ יְדִינוּ אֶל דְּבָיר קְדָשָׁה. שְׁמַע
יְיָ קָוָלָנוּ נְקָרָא, וְחַנְנָנוּ וְעַנְנָנוּ. שְׁבוּבָנוּ אֶלְלָהִי יְשָׁעָנוּ וְחִפְרָבָעָה
עַפְנָנוּ. אַיִן קוֹרָא בְּשָׁמָה, מַתְעוּרָר לְהַחֲזִיק בָּה. שְׁמַע
תְּפִלָּתָנוּ יְיָ, וְשִׁוְעָתָנוּ הָאַיִינָה, אֶל דְּמַעַתָּנוּ אֶל תְּחִרְשָׁה.

(אָבֵד חִסְדֵּךְ מִן הָאָרֶץ, וַיָּשֶׂר בְּאָדָם אַיִן. אַיִן קוֹרָא בְּשָׁמָה,
מַתְעוּרָר לְהַחֲזִיק בָּה. הַוּשִׁיעָה יְיָ, בַּי גַּמֵּר חִסְדֵּךְ, בַּי פָסּוּ
אִמְנוּנִים מַבְנֵי אָדָם. בַּי עַמְּךָ מִקּוֹר חַיִים, בָּאוֹרָה נְרָאָה אָוֹר.
בַּי עַמְּךָ יְיָ הַחִסְדָּר, וְהַרְבָּה עַמְּךָ פְּדוּתָה. וְהַוָּא יְפָרָה אֵת יִשְׂרָאֵל
מִבְּלַעֲנוֹתָיו).

בְּרַחֲמֵי אָב עַל בָּנִים, בְּנֵי תְּרַחְמֵי עַלְיָינָה. לִי הַוּשִׁיעָה; עַל
עַמְּךָ בְּרַכְתָּךְ סָלָה. יְיָ צְבָאות עַמְּנָה, מִשְׁגָּב לְנוּ אֶלְלָהִי וְעַקְבָּה,
סָלָה. יְיָ צְבָאות, אֲשֶׁרִי אָדָם בְּטַמְּךָ בָּה. יְיָ הַוּשִׁיעָה; הַמְלָךְ
יַעֲנָנוּ בַּיּוֹם קָרְאָנוּ.

**סַלְחָתֶךָ לְעֹזָנוּ הָעַם הַזֶּה בְּגָדֵל חִסְדָּךְ, וּבְאָשָׁר
נִשְׁאָהָה לְעַם הַזֶּה מִמְּצָרִים וְעַד הַנְּתָה. וְשָׁם נִאָמֶר:
וַיֹּאמֶר יְהוָה סַלְחָתִי בְּדָבָרָךְ.**

wicked; 8) **וְאַתָּה** *truthful* and faithful to carry out his promises; 9) **לְאֱלֹהִים** *keeping mercy for thousands* and placing the merits of the fathers to the credit of the children; 10) **וְנִשְׁאָעָן** *forgiving iniquity*, sins committed with premeditation; 11) **וְפָשָׁע** *pardoning transgression*, sins committed in a spirit of rebellion; 12) **וְחַטָּאת** *forgiving sins* committed inadvertently; 13) **וְנִקְהָה** *acquitting* the penitent.

O pardon our iniquity and sin, and make us thy very own.¹ Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed. Thou, O Lord, art truly kind, forgiving and merciful to all who call upon thee.

In the morning, O Lord, hear our voice; in the morning we set forth our plea unto thee, and we wait hopefully.

Hear our voice of supplication as we cry to thee, as we lift our hand toward thy holy sanctuary.

Hear, O Lord, our pleading voice; be gracious to us, answer us.

Restore us, our God of salvation, and break off thy displeasure toward us.

There is none who calls upon thy name; there is none who rouses himself to take hold of thee.

Hear our prayer, O Lord; listen to our cry; answer thou our tears, be not silent.²

(The godly have vanished from the land, and there is none righteous among men. None calls upon thy name, none rouses himself to take hold of thee. Save, O Lord; the godly are no more, the faithful have disappeared from mankind. With thee is the fountain of life; through thy light do we see light. With the Lord there is kindness; with him there is great redemption. He will redeem Israel from all its iniquities.³)

Have mercy on us, O Lord, as a father has mercy upon his children. Deliverance comes from the Lord; may thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call. O pardon the sin of this people, according to thy abundant kindness, as thou hast forgiven this people ever since they left Egypt.

"The Lord said: I pardon them as you have asked."⁴

¹ Exodus 34:9. ² Psalms 5:4; 28:2; 27:7; 85:5; Isaiah 64:6; Psalm 39:13.

³ Micah 7:2; Isaiah 64:6; Psalms 12:2; 36:10; 130:7-8. ⁴ Psalms 103:13; 3:9; 16:12; 84:13; 20:10; Numbers 14:19-20.

הטה אֱלֹהִי אָזְנוֹ וּשְׁמַעַ, פֶּקַח עַיִּינָךְ וְרָאָה שְׁמַמְתִּינוּ, וְהַעֵיר
אֲשֶׁר נִקְרָא שְׁמָה עַלְלָה; כִּי לֹא עַל צְדָקָתֵינוּ אָנָחָנוּ מִפְּלִימִים
פְּחִונְגִּינוּ לְפָנֵיכָה, כִּי עַל רְחִמָּוֹת הַרְבִּים. אָדָנִי שְׁמַעַתָּה, אָדָנִי
סְלָחָה, אָדָנִי הַקְשָׁבָה, וְעַשֵּׂה אֶל תַּאֲחֵר, לְמַעַן אֱלֹהִי, כִּי
שְׁמָךְ נִקְרָא עַל עִירָךְ וּעַל עַמָּךְ.

אֱלֹהִינוּ וְאֱלֹהִי אֲבוֹתֵינוּ

אֵין מַי יִקְרָא בָּצֶדֶק, אִישׁ טֻוב נִמְשָׁל בְּחִדְקָה; בְּקַשׁ רְחִמָּוֹת
בְּעֵד שְׁחוּקוֹתֵךְ, בְּשָׁוָם פְּנִים אֵין בְּדָק.
גָּבָר פָּמִים וָגָבָר אֶפְסָה, נִמְרָחָסִיד וְצָדִיק נְרָפָס; דּוֹר עֲנֵי
בְּעָנוֹנוֹ נִתְפָּס, דְּרָכֵיו לְהַנִּיד מַי יִחְפֵשׁ.

הוֹסִפָּנוּ בְּחִטְאֵינוּ חַמָּה לְהַבָּעֵיר, הַמְּתַנְּדָבִים בְּבָנֵי בֵּית
לְהַבָּעֵיר; וּמָה יַעֲצֹר בָּלָם רַב וְצָעֵיר, וְדוֹר וְפָלָל לְקָדְשֵׁוּעֵיר.
זְהַלְתִּי וְאִירָא בְּעֵד מַחְנוֹן, זַעַק לְחוּווֹת לְחֹזֶק בְּבָתוֹן; חָסֶר
חַסְדָּו וְתֹורָא צָהָן, חָנוּ אַיִד אַמְּצָא בְּקָתוֹן.

טוֹב לְקוּרָא יְדֵיכָה בְּנֶפֶשׁ רַחֲבָה, טְרַחְמָן נְשָׂוא וְלִכְלָבֵל יְהָבָה;
יַקְרָר חַסְדָּה עַלְיֵי גַּרְבָּה, יַעַן קּוֹלִי לְהַאוֹזֵן בְּאַהֲבָה.
בְּהַגּוֹן מַדּוֹת וּבְתִפְלָה שְׁלָמָם, בְּזָקָנוּ וּבְזָיל וְלֹא בְּגָלָם;
לְהַחְשֵׁב גַּנְדָּךְ דְּבָאי מַלְחָכָלָם, לְרַוְחָתִי זְכָרָה רְחִמָּוֹת
מְהַתְּעַלְמָם.

מְרַבִּים צְרָכֵינוּ וְאֵין לְהִאמֶר, מַקְצָר דָּעָה וּמְרַב מְנֻרָה;
גַּנְדָּךְ הַפְּלָל יוֹצֵר חַמְרָה, נָוְהָג וּרוֹעָה צָל וּשְׁזָמָרָה.

a. אֵין מַי יִקְרָא בְּצֶדֶק

a double alphabetical acrostic by Rabbi Solomon ben Judah ha-Bavli of the tenth century, whose numerous selihah compositions consist of four-lined stanzas, called *shalmoniyoth* after his name perhaps. His name-acrostic is traced in the last stanza. Ha-Bavli is said to have been

Incline thy ear, my God, and hear; open thy eyes and see our ruins, and the city which is called by thy name. Indeed, it is not because of our own righteousness that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action, do not delay, for thy own sake, my God; for thy city and thy people are called by thy name.¹

OUR GOD AND GOD OF OUR FATHERS

None pleads honestly, the best of us is like a briar. None can be found to ask for mercy on behalf of those who are crushed.

The blameless men vanish, the godly disappear, the just are trodden down. A poor generation, caught in sin, has no one to teach God's ways.

Our manifold sins have caused God's wrath to blaze against those who offered to intercede. None, great or small, can well pray to the Holy One.

I dread to plead for my people before thee who dost search and probe. How can I, poor in deeds and rich in sin, find favor by plea?

Thou art good to those who call to thee with reverence, and sustinest them. Extend thy precious kindness to me and graciously heed my call.

Regard me as one qualified and adept in prayer, lest I be confused in thy presence. O remember thy mercy and deny me not thy deliverance.

Our needs are many, they cannot be told because of little sense and abundant grief. Thou knowest them all, our Creator and Guide, Refuge and Protector.

a native of Rome, for in rabbinic literature "Babylon" sometimes alludes to Rome. Biblical phrases used in this prayer-poem are from Isaiah 59:4; Micah 7:4; Daniel 4:10; Joel 2:20; Psalm 145:18; Proverbs 17:25; Isaiah 30:17 בתרן ראש ההר.

¹Daniel 9:18-19.

שְׁרַדְנו בָּהֶרְנוּ תְּרַדְנוּ סְחִי וּמְאֹס הַוִּישֵם בְּבָקְרֵנוּ; עֲנָנוּ
וַתְּנַנוּ מְחִיקָה בְּשֻׁבְעָבְרֵנוּ, עֹזֶר לְמַנְגֵה בְּקַשׁ אַבְקָרֵנוּ.
פְּקָדָת גְּנָעִי תְּכַחְזֵקְתִּיךְ שְׁבוּטִים, פּוֹזְרִים פְּרֹזְדִּים וּבְגָנוּים
עֲבוּטִים; **צְפָנָם בְּסַבָּךְ מְרֻזִּיב וּשְׁפָטִים,** צְפִית תְּפָאָרָתְךָ
לִמוּ מְבָטִים.

קֹול בְּתַחַק לְהַבְּ חֹזֵב, קָצֵב טֹוב וְחַלְוָפוּ קוֹצֵב; רְעִידָה
דוֹפְלִים בְּקֹול עַצְבָּה, רְצֹוֹת נְדָבָתָם וּבְקָרְבָּם הַתְּנִיצָבָה.
שְׁוֹקָדִים בְּצָום לְבָם לְהַכְּנִיעַ, שָׂאוּנָם מְזֻעָם בְּחַדְרָיוֹת
תְּכַנְּיעָה; **תוּבָעִים בְּלָחֵשׁ שְׁפָה לְהַנְּיעַ,** פְּאוֹתָם אֶל נָא תְּמַנְּיעַ.

Reader:

שְׁמָה אֱלֹהִים חַיִם מִתְּפָאָר, לְתִיחִים טֹבִים מִמָּה נִשְׁאָר;
מִקּוֹר חַיִם עַמְּךָ מִתְּבָאָר, הַקְוִיטה נְעָנָנוּ וְעַיְנָנוּ הָאָרָ.

אל מלך יושב על בפה רחמים, מתרנגן בחתירות, מוחל
עונoth עמו, מعتبر ראשון ראשון, מרבבה מיחילה לחטאיהם,
וסליחה לפושעים, עוזה צדקות עם כל בשר ורוח, לא
כברעתם תגמול. אל, הורית לנו לומר שלש עשרה, זכר-לנו
היום ברית שלש עשרה, כמו שהודעת לנו מקדם, כמו
שבחותוב: נירד לנו בענן, ויתניאב עמו שם, ויקרא בשם גן.

ויעבר לנו על פניו ויקרא:

גַּן, אל רחום ותנוון, אָרְךְ אֲפִים, וּרְבָב חֶסֶד וְאַמְתָה. נִצְרָא
חֶסֶד לְאַלְפִים, נִשְׁאָעָן וּפְשָׁע וְחַטָּאת, וְנִקְהָתָה.

This statement in the Talmud (Rosh Hashanah 17a) is a statement in the Talmud (Rosh Hashanah 17a) to the effect that God pardons one sin after the other before they are put on the scale. Rashi explains this expression to mean that if one's good deeds are in excess, God puts aside the first iniquity and does not reckon it with the others; compare Maimonides, Mishneh Torah, Teshuvah 3:5.

We are left like a lonely pole upon the hills, our glory is turned to scum and refuse. Answer us, sustain us, and seek out our lost ones.

Grant thy protective shelter to those whom thou didst chastise, who are scattered and dispersed among the nations. Let them behold thy glory.

Thy powerful voice strikes flames, thou dost decree weal and woe. Thy faithful sadly knock at thy gates; accept their devotions and abide among them.

By fasting they humble their heart; O shield them from the outburst of thy wrath. They ask gently, moving their lips; do not withhold their wish.

O living God, let thy name be glorified, and grant us eternal life. Thou who art the source of life, look down upon us, answer us, enlighten our eyes.

Almighty King, who art sitting upon the throne of mercy, thou dost act graciously, pardoning the sins of thy people and making them pass away one by one; thou dost often grant pardon to sinners, forgiveness to transgressors, dealing generously with all mortals and not treating them according to their wickedness. O God, who didst instruct us to recite the thirteen divine qualities, remember thou, in our favor, the covenant of the thirteen qualities; as thou didst reveal them to gentle Moses, as it is written: "The Lord came down in the cloud, and Moses placed himself there beside him and proclaimed the name of the Lord. Then the Lord passed by before him, and proclaimed:

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."

הוֹרִית לְטַלֵּם שָׁלַשׁ עֶשֶׂר is derived from Rosh Hashanah 17b, where 'יעבר ה' is interpreted as follows: "Were it not written in the text [Exodus 34:6] it would be impossible for us to say such a thing; this verse teaches us that God . . . showed Moses the order of prayer. He said to him: Whenever the people of Israel sin, let them carry out this service before me [that is, read from the Torah the passage containing the thirteen attributes], and I will forgive them."

וְסַלִיחַת לְעָזָנוּ וְלַחֲטֹאתֵנוּ וְנַחֲלֹתֵנוּ.

סליח לנו אבינו כי חטאנו מוחל לנו מלכנו כי פשענו.
כפי אה, אדרני, טוב וسلح ורב חסד לך קוראה. תבא
אל תבא במשפט עטנו, כי לא יצדיק לפניה כל חי. תבא
לפניה תפלתנו ועל תחולם מתקנתנו. תבא לפניה אנחת
אסיר, פגעל זרעה הותר בני תמותה. אדרני שמעה בקולנו,
תהיינה אוניה קשובות לך תחנינו. תהי נא אוניה קשבת
יעיניך פקוחות על עמך ישראל.

ברחים אב על בנים, בן תرحم כי עליינו. לי דושעה; על
עמך ברכתך סלה. כי צבאות עטנו, משגב לנו אלהי נשבב,
סלה. כי צבאות, אשרי אדם בטח בה. כי הוועעה; המליך
יענינו ביום קראנו.

סליח נא לעוז קעם הוה פגעל חסכה, ובאשר
נשאה לעם הוה ממזרים ועד הוה. רשם נאמר:

ויאמר יהוה סלחתי בדבורה.

התה אלקי אוניה ושמע, פכח יעיניך ויראה שמתקינו, והעיר
אשר נקרא שמה עליה; כי לא על צדקהינו אנחנו מפילים
תחנינו לפניה, כי על רחמייך הרבה. אדרני שמעה, אדרני
סליחה, אדרני הקשيبة, ועשה אל תחזר, למןך אלهي, כי
שםך נקרא על ערכך ועל עמך.

אלקינו ואלהי אבותינו

תבא לפניה שעת חנין, תהי נא אוניה קשבת תחנין; שמעה
שי צדקה הקשيبة רנון, שר מישרים ומעלים מרנון.

O pardon our iniquity and sin, and make us thy very own.¹ Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed. Thou, O Lord, art truly kind, forgiving and merciful to all who call upon thee.

Enter not into judgment with us, for in thy sight no living soul can be innocent. May our prayer reach thee; hide not from our entreaty. May the groan of the prisoner come before thee, and by thy mighty power release those who are doomed to die. O Lord, hear our voice; let thy ears heed our supplication. May thy ear be attentive and thy eyes open on behalf of thy people Israel.²

Have mercy on us, O Lord, as a father has mercy upon his children. Deliverance comes from the Lord; may thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call. O pardon the sin of this people, according to thy abundant kindness, as thou hast forgiven this people ever since they left Egypt.

“The Lord said: I pardon them as you have asked.”³

Incline thy ear, my God, and hear; open thy eyes and see our ruins, and the city which is called by thy name. Indeed, it is not because of our own righteousness that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action, do not delay, for thy own sake, my God; for thy city and thy people are called by thy name.⁴

OUR GOD AND GOD OF OUR FATHERS

May our fervent cry reach thee; may thy ear be attentive to our supplication. Hear the innocent, O Lord; listen to our song, thou who dost heed the right and overlook the wrong.

הַנְּתָנוּ רַבָּן הַקְּטֹן וְהַצָּעִיר שְׁלֹמָה forms the acrostic of the last stanza. The word **רַבָּן** in the opening stanza is employed in its twofold connotation, *praise* and *blame*, respectively. The term **הַתְּרוּ** alludes to both the written and the oral law. The word **לְעֵגָה** is equivalent to **לְעֵגָה** (“slander”). The phrase **כָּל הַשְׁפֵל הַתְּהִנָּה** is borrowed from Ecclesiastes 12:4, where Rashi quotes the midrashic statement that this means cessation from Torah study . . . **שֶׁלְא נַעֲסְקָו בְּתוֹרָה**

¹*Exodus* 34:9. ²*Psalms* 143:2; 55:2; 79:11; 130:2; *Nehemiah* 1:6. ³*Psalms* 103:13; 3:9; 46:12; 84:13; 20:10; *Numbers* 14:19-20. ⁴*Daniel* 9:18-19.

ראש לחרים נבלמו בושנו, ריח נרדו כי הבאתנו;
כלכלנו ישרים ותורות שבשנו, קרכע פנינו בכו כבשנו.
צר ומצוק מצל צד, צאן נדרחה מאין מצד; פנה לימינו
וינזר מעצך, פחד משמאלי נצד הצד.

עיניך רואות תחינה פקוחות, עני ועני מארות חמורות;
ספֶּד לרעה ולראוי תוכחות, סבות נחפה בדריכיך חוכחות.
נקשו בעונינו לשבי ולבזה, נחנו מלכינו בהונינו לבזה;
מרום נבגדות ואהבה עזה, מגרת לארץ ולשמה ולויזה.
לא חלינו פניה להפל תחנה, להשביל באמחה מעלות
תחנה; כלינו בסודם בשפל קול התחנה, בקיעת רגע לولي
תחנה.

יתר הפליטה להשair חסת, יתר ונדר פתח וכנסת;
טְלִטְלָנו בוגר שלש מאסת, טירת הסוף בנקלנו רמסת.
חביל חבלנו מעלה מעלה, חבלנו מעלה אל על; זכור צוית
בלי לנעל, זרים לגביז ובם לבעל.
ואפה אחרי כל הבא, נدائ פציך ולא נחרבה; היום
במאז בלי סבה, הננו לפניה באשמה רביה.
דלת עם לקלים וחרופ, דחויפים סחופים נתנים לטרופ;
בעל ושבוד בנזון ואזרות, גלגול בחסד לסליחה ותרופה.
ברחמייך עוד ברבות עתים, בך נושא חיים וחושעתים;
אללה מרחוק יבוא בטים, ואלה מצפון ומזרים וכתים.

נשלו ישראל לטחינת הרוחים, מה ריחים אין בטילות לא ביום ולא בליל, אף כאן והנית בכם רגע (Ezra 9:8 where we read: The poet further borrows from Ezra 9:8 where we read: ("For a brief moment the Lord our God has shown us grace, by letting a remnant of us escape"). The three sins most despised by God are said to be idolatry, adultery and murder.

We are ashamed to raise our head, for we have polluted our fair name. We have corrupted thy justice, we have distorted thy precepts, therefore we press our face to the ground in shame.

Trouble and anguish seize us from every direction; we are like sheep cast adrift without shelter. On the right the axe cuts us down, on the left we fall prey to the hunter.

May thy farseeing eyes ever be open to our distress and untold sufferings. May our lamentations be changed into song, our punishment into atonement, as we return to thy straight paths.

Because of our sins we have been subjected to captivity and pillage; we, our kings and our priests, have been brought into contempt. Thy dearly beloved thou didst hurl down to the ground, desolate.

We have failed to implore thee, to consider thy truth, because of rising evil. We should have been destroyed like Sodom, when the sound of the mill was low, hadst thou not shown us grace for a brief moment.

Thou didst mercifully spare the remnant, giving us support and fencing us in. Again we were cast adrift for the three sins which thou dost loath, and thou didst trample under foot thy glorious Temple.

We have acted very corruptly against thee, hence we have been wounded by successive yokes. O remember thy promise never to abhor us, to gather the dispersed and unite them under thy sway.

After all that has befallen us, thou art truly just; we alone are to blame. Even this day we appear before thee, as of yore, without sincere repentance, amidst enormous guilt.

Thy poor people are held in disgrace and contempt; they are pushed, swept and tossed aside. They have been sorely tried by captivity and servitude; in thy mercy grant them pardon and relief.

In thy compassion, save us at long last; fulfill this prophecy: "I will deliver them!" They shall, assembled in groups, come from afar, from the north and from the south and from the west.¹

^{כָּחִים} is here used in its twofold connotation: *groups* and *the land of Kittim*.
The verse in Isaiah 49:12 reads: *הַנֶּה אֱלֹה מְרֹחֵק יָבָא, וְגַם אֱלֹה מֵצֶנֶן וְמַיִם, וְאֱלֹה*

¹*Hosea 1:7; Isaiah 49:12.*

סליחות ליום הראשון

שָׁלֵךְ הֵם עַבְדִּיךְ וְעַמֶּךְ, לְגַבְּ בִּימֵי קָדָם נְעִינָיו; מְשֻׁבָּנוּ
אַחֲרִיךְ שִׁמְנוּ בְּרַשְׂמָךְ, הַפְּלִ חֲפָצָים לִירָאָה אֵת שָׁמָךְ.

Reader:

הַקְּטֹן לְאַלְפַּ נְדָל רְחוּמָנוּ, וְהַצְּעִיר לְגַנוּ לְהַעֲצִים בְּתְחֻמָּנוּ;
יְחִיד בְּכָל צְדָקָתָיךְ לְרַחֲנָנוּ, יְשַׁב אַפָּךְ וּוּנְחָמָנוּ.

אל מלך יושב על כסא רחמים, מותנהג בחסידות, מוחל
עונות עמו, מעביר ראשון ראשון, מרבה נחילה לחטאיהם,
וסלייחה לפושעים, עושה צדקות עם כלבשר ורwoת, לא
כברעתם תגמול. אל, הוקית לנו לומר שלוש عشرה, זכר-לנו
היום ברית שלוש عشرה, במו שהודעת לענו מקדמת, כמו
שבחוב: נירד יי בענן, ונחציב עמו שם, ויקרא בשם יי:
ויעבר יי על פניו ויקרא:

יי יי, אל רחום ותנו, ארך أيام, ורב חסד ואמות. נזר
חסד לאלפים, נשא עון ופשע וחטאיה, ונתקה.
וסלחת לעוננו ולהחטאינו ינחלתנו.
סלוח לנו אבינו כי חטאנו, מחל לנו מלכנו כי פשענו.
כי אתה, אדני, טוב וסלוח ורב חסד לך קוראה.

Reader and Congregation:

בְּמֻozְאֵי מִנוֹחָה קְדֻמָּנוּךְ תְּחִלָּה,
הַט אָזְנָךְ מִפְרָומָם יוֹשֵׁב תְּחִלָּה,
לְשִׁמְעָךְ חֲרֵנָה וְאַל חַטְפָּלָה.

מארץ סיגט. Whereupon Rabbi David Kimhi states in his commentary that the prophet alludes to the four directions in which the people of Israel are dispersed: east, north, south, west. **ישב אפק וונחמו** is borrowed from Isaiah 12:1.

במצאי טוחה, an anonymous hymn, is referred to as a *pizmon* because it is recited alternately by reader and congregation. The etymology of *pizmon* is

They are thine, thy servants, thy own people; hearten thou thy beloved as in the days of old. Inspire us to follow thee, set us down in thy book; all yearn to revere thy name.

Our Beloved, increase thou the smallest into a thousand, let the least grow to a mighty people within our dominion. Have mercy on all of us together in all thy goodness; avert thy wrath and console us.

Almighty King, who art sitting upon the throne of mercy, thou dost act graciously, pardoning the sins of thy people and making them pass away one by one; thou dost often grant pardon to sinners, forgiveness to transgressors, dealing generously with all mortals and not treating them according to their wickedness. O God, who didst instruct us to recite the thirteen divine qualities, remember thou, in our favor, the covenant of the thirteen qualities; as thou didst reveal them to gentle Moses, as it is written: "The Lord came down in the cloud, and Moses placed himself there beside him and proclaimed the name of the Lord. Then the Lord passed by before him, and proclaimed:

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."

O pardon our iniquity and sin, and make us thy very own.¹ Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed. Thou, O Lord, art truly kind, forgiving and merciful to all who call upon thee.

Reader and Congregation:

On the outgoing of the Sabbath day,
Beseechingly we hasten before thee;
Bend thy ear from on high, glorious One,
And hearken to the cry and the prayer.

uncertain. It has been suggested that this word is related to *psalm*. The alphabetical acrostic begins with the second stanza. The refrain **לשםך אל הרנה ואל התפללה** is borrowed from I Kings 8:28.

¹*Exodus* 34:5-9.

סליחות ליום הראשון

את ימין עז עונרקה לעשות חיל,
בצורך געוך ונטחט תמורו אל,
גונדנא געוע בזעךם בעוד ליל,
לשמע אל הרנה ואל התפלה.

דרשנא דורך בדרכם פניה,
הדרש-לעמו משמי מענה,
וילשעת חנונים אל העלם אונגה,
לשמע אל הרנה ואל התפלה.

וזחלים ורועדים מיום בואה,
חלים במב Kirby מעברת משאה,
טנופים מהה נא יודה פלאוה,
לשמע אל הרנה ואל התפלה.

יוצר אתה לבלי יציר נוצר,
בוננת מאז תרף לחילcum ממקאר,
לחננים תנם מאוצר המנצר,
לשמע אל הרנה ואל התפלה.

מרום אם עצמו פשי עמידה,
נא שיגbam מאוצר המוקן בזובילע,
עריך להונ חנעם באים אליה,
לשמע אל הרנה ואל התפלה.

שם alludes to Israel's frequent thanksgivings and praises which have become a throne of glory to God (Psalm 22:4). The expression ... לשעת חיל is based upon Psalm 118:15. The "right hand" signifies overwhelming might (Psalms 20:7; 98:1; 89:14). בוכת בצד is the equivalent of

Raise a mighty right hand to bring triumph,
 For the sake of self-offering Isaac;
 Protect his children pleading in the night,
 And hearken to the cry and the prayer.

O seek those who seek thee and worship thee,
 Let them find thee who art in thy heavens;
 Close not thy ear to their supplication,
 And hearken to the cry and the prayer.

They dread the coming of thy judgment-day,
 They suffer like one bearing her firstborn;
 Cleanse their stain, let them praise thy wondrous deed
 And hearken to the cry and the prayer.

Thou art the Creator of all beings,
 Providing them with relief from distress;
 Grant them blessings from thy cherished treasure,
 And hearken to the cry and the prayer.

Though thy people's misdeeds be numerous,
 Grant them strength from thy heavenly treasure;
 Hear those who come to thee pleading for grace,
 And hearken to the cry and the prayer.

The phrase יְהִי בָּוֹאֵךְ refers to Malachi 3:2 ("But who can endure the day of his arrival, who can stand when he appears?"). The words עֲבָרָת מַשָּׁאֵךְ are reminiscent of Psalm 7:7 נַחֲשָׂא בְּעִכּוֹרֶת צָוְרֵי regarding God's anger at the injustice which has been done to the innocent.

מָרוֹם God who dwells on high. In addition to עַדְךָ לְךָ ("unto thee") the poet uses in the same line the preposition אֲלִיךָ so as to complete the rhyme. The line should be read with a slight pause after the first two words: עַדְךָ לְךָ, חָנָם בְּאַיִלְךָ

פָנֶה נָא אֶל הַתְּלָאוֹת וְאֶל לְחַטָּאוֹת,
צְדָקָ צוֹעֲקָה מִפְלִיא פְלוֹאָה,
קַשְׁבֵּנָא חֲנוּנָם אֶלְהִים יְיָ צְבָאָה,
לְשָׁמַע אֶל הַרְבָּה וְאֶל הַתְּפִלָּה.

רָצָה עֲתִירָתָם בְעַמְּדָם בְּלִילָות,
שְׁעָה בְּרַצּוֹן בְּקַרְבָּנוּ בְּלִיל וּזְעוּלָות,
פְּרָאִים נְסִיךְ עֲוָשָׂה נְדוּלָות,
לְשָׁמַע אֶל הַרְבָּה וְאֶל הַתְּפִלָּה.

אֶל מֶלֶךְ יוֹשֵׁב עַל בֵּסָא רְחָמִים, מַתְנָהָג בְּחִסִּידָות, מוֹחֵל
עֲזֹנּוֹת עַמּוֹ, מַעֲבִיר רָאשׁוֹן רָאשׁוֹן, מִרְכָּבָה מְחִילָה לְחַטָּאים,
וּסְלִיכָה לְפֹוּשָׁים, עֲוָשָׂה צְדָקָות עַם כָּל בָּשָׂר וּרוּת, לֹא
כְּרֻעָתָם הַגָּמוֹל. אֶל, הַזָּרִית לְנוּ לוֹמֶר שֶׁלֶשׁ עֲשָׂרָה, זִכְרָ-לְנוּ
הַיּוֹם בְּרִית שֶׁלֶשׁ עֲשָׂרָה, בָּמוֹ שְׁחוּדָתָ לְעַנוּ מִקְדָּם, בָּמוֹ
שְׁבָחוּבָה: וַיַּדְרֵ יְיָ בְּעַנְנוּ, וַיַּחֲזַב עַנוּ שְׁם, וַיַּקְרָא בְּשָׁם יְיָ
וַיַּעֲבֵר יְיָ עַל פְנֵיו וַיַּקְרָא:

יְיָ יְיָ, אֶל רְחוֹם וִתְנוֹן, אֶרְךְ אֲפִים, וּרְבָה חִסְדָּוֹתָה. נִצְרָ
חִסְדָּ לְאֶלְפִּים, נִשְׁאָ עָזָן וּפְשָׁע וְחַטָּאה, וְנִקְהָ.
וְסְלִיחָתָ לְעַנוּןָו וְלְחַטָּאתָנוּ וְנִנְחַלְתָּנוּ.

סְלִיחָתָ לְנוּ אֲבִינוּ בַּי חַטָּאָנוּ, מִחְלָלָנוּ לְנוּ מִלְבָנָנוּ בַּי פְשָׁעָנוּ.
בַּי אֲתָה, אֲדֹנִי, טֹב וּסְלִיחָ וּרְבָה חִסְדָּ לְכָל קָוָרְאָה.

Maimonides explains the expression in the following
בשעה ששקלין עונת אדם עם וכיותיו אך מחשבן עליו עון שחתלה, ולא שני, terms:
אל משליishi ואילך: אם נמצאו עונתי משליishi ואילך מרובין על וכיותי, אותן עונת

O heed our sufferings and not our sins,
 Clear those who entreat thee, God of wonders;
 Hear their supplication, God, Lord of hosts,
 And hearken to the cry and the prayer.

Accept their plea which they address nightly,
 Favor it as a perfect offering;
 Show them thy marvels, doer of great deeds,
 And hearken to the cry and the prayer.

Almighty King, who art sitting upon the throne of mercy, thou dost act graciously, pardoning the sins of thy people and making them pass away one by one; thou dost often grant pardon to sinners, forgiveness to transgressors, dealing generously with all mortals and not treating them according to their wickedness. O God, who didst instruct us to recite the thirteen divine qualities, remember thou, in our favor, the covenant of the thirteen qualities; as thou didst reveal them to gentle Moses, as it is written: "The Lord came down in the cloud, and Moses placed himself there beside him and proclaimed the name of the Lord. Then the Lord passed by before him, and proclaimed:

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."

O pardon our iniquity and sin, and make us thy very own.¹ Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed. Thou, O Lord, art truly kind, forgiving and merciful to all who call upon thee.

מצטרפים ודין אותו על הכל; ואם נמצאו זכויות כנגד עונתי אשר מען שלישי ואילך, מعتبرים כל עונתי ראשון, לפי שהשלישי נחשב ראשון, שכבר נמחל השם, וכן הרבעי הרי הוא ראשון, שכבר נמחל השלישי, וכן עד סוף והלota תשובה ג, ות

¹*Exodus 34:5-9.*

אל תזבְרַלְנוּ עֲוֹנוֹת רָאשָׁנוּם, מֵהֶר יִקְרַדְמָנוּ רְחַמִּיךְ בְּיַדְנוּ מֵאֶד. חַטָּאת נְעוּרֵינוּ וּפְשָׁעֵינוּ אֶל תָזְבֵר, בְּחַסְדְךָ זְכַרְלָנְנוּ אָתָה, לְמַעַן טוֹבָךְ יְהָ.

זָכָר רְחַמִּיךְ יְהָ וּבְחַסְדְךָ, בְּיַדְנוּ יְהָ בְּרַצְנוּ עַמְּךָ, פְּקַדְנוּ בִּישְׁוּעָתְךָ. זָכָר עֲדָתְךָ קָנִית קָרְם, נְאַלְתָּ שְׁבָט נְחַלְתְּךָ, הָר צִיּוֹן זה שְׁבָנְתְּךָ בָּו. זָכָר יְהָ חַבְתִּירְוֹשָׁלִים, אַחֲבָת צִיּוֹן אל תְּשַׁבַּח לְנֶצֶח. זָכָר יְהָ לְבָנֵי אָדָם אֶת יוֹם יְרוֹשָׁלִים, הָאמָרִים עָרוּ עָרוּ עַד הַסּוֹד בָּה. אָתָה תְּקוּם תְּרַחְם צִיּוֹן, בְּיַעַת לְחַנְנָה, בְּיַהְיָה מָועֵד. זָכָר לְאָבָרָהָם לִיאַצְחָק וְלִישְׁרָאֵל עַבְדִּיךְ אֲשֶׁר נְשַׁבְּעָת לָהֶם בָּה, וְתִדְבֵּר אֶלָּהֶם: אַרְבָּה אֶת זְרַעֲכֶם בְּכֻכְבֵּי הַשְׁמִינִים, וְכָל הָאָרֶץ הַזֹּאת אֲשֶׁר אָמַרְתָּי אֶפְןָן לְזֹרְעָכֶם, וְנָחָלוּ לְעוֹלָם. זָכָר לְעַבְדִּיךְ לְאָבָרָהָם לִיאַצְחָק וְלִיעַקְבָּר, אֶל תְּפִנוּ אֶל קְשַׁי הַעַם הַהָּה וְאֶל רְשָׁעָיו וְאֶל חַטָּאתָו. זָכַר-לָנְנוּ בְּרִית אָבוֹת בְּאָשֶׁר אָמַרְתָּי: וְעַבְרָתִי אֶת בְּרִיתִי יְשָׁקֵב, וְאֶת בְּרִיתִי יִצְחָק וְאֶת בְּרִיתִי אָבָרָהָם אַזְוָבֶר, וְהָאָרֶץ אַזְוָבֶר. זָכַר-לָנְנוּ בְּרִית رָאשָׁנוּם בְּאָשֶׁר אָמַרְתָּי: וְעַבְרָתִי לָהֶם בְּרִית רָאשָׁנוּם, אֲשֶׁר הַזְּאתִי אַתָּם מִאָרֶץ מִזְרָחִים לְעֵינֵי הַנוּוֹם לְהִיוֹת לָהֶם לְאֱלֹהִים, אַנְּיִי. עַשְׂה עַמְּנָנוּ כַּמָּה שְׁהַבְּתָחַנְנוּ: וְאֶפְנָם זֹאת, בְּהִוּתְמָן בָּאָרֶץ אַיְבָקֶם לְאַמְּסָתִים וְלֹא גַּעֲלָתִים לְכָלְתָם, לְהַפְּרָר בְּרִיתִי אָפָם, בְּיַהְיָ אֶלְהָיָם. רָחֵם עַלְנָנוּ וְאֶל תְּשִׁחְרְתָנוּ, בְּמַה שְׁבָתָובָ: בְּיַהְיָ אֶל

לְחַנְנָה to grant her redemption from foes and evils. Israel is reassured that the captivity will end as soon as the penalty for sins will have been exacted.

ברית ראשונים refers to the covenant made at Sinai. The people of that period are termed ראשונים in contrast with their descendants who went into exile (Ibn Ezra).

Mind not our former iniquities; may thy compassion hasten to our aid, for we are brought very low. Remember not our faults of youth; remember us kindly, for thy goodness' sake, O Lord.¹

O Lord, remember thy mercy and thy kindness; they are eternal. O Lord, remember us and show favor to thy people; think of us and bring thy deliverance.

Remember the community thou didst win long ago, the people thou didst rescue to be thy very own, and Mount Zion where thou hast dwelt.²

O Lord, remember the love of Jerusalem; never forget the love of Zion.

O Lord, remember the day of Jerusalem's fall against the Edomites, who shouted: "Destroy it, destroy it, to its very foundation!"³

Thou wilt rise to have mercy on Zion; the time to favor her is now.

Remember Abraham, Isaac and Jacob, thy servants, to whom thou didst solemnly promise, saying to them: "I will make your descendants as countless as the stars in heaven; all this land of which I have spoken I will give to your descendants, that they shall possess it forever."³

Remember thy servants Abraham, Isaac and Jacob; heed not the obstinacy of this people, nor their wickedness, nor their sin.

Remember in our favor thy covenant with our fathers, as thou didst promise: "I will remember my covenant with Jacob, Isaac and Abraham; also the land will I remember."

Remember in our favor thy covenant with our ancestors, as thou didst promise: "In their favor I will remember my covenant with their ancestors whom I brought out of the land of Egypt, in the sight of all nations, to be their God; I am the Lord."

Treat us as thou didst promise: "Even when they are in the land of their enemies, I will not spurn them, I will not abhor them, so as to destroy them and break my covenant with them; for I am the Lord their God."⁴

¹*Psalms* 79:8; 25:7. ²*Psalms* 25:6; 79:8; 106:4; 74:2. ³*Psalms* 137:7; 102:14; *Exodus* 32:13; *Deuteronomy* 9:27; *Numbers* 12:11. ⁴*Leviticus* 26:42, 45, 44.

רחום ייְ אֱלֹהִים, לא נרפה ולא ישחיתת, ולא ישכח את ברית אבותיך אשר נשבע להם. מול את לבבנו לאחבה וליראה את שמה, בכתוב בחרותתך; ומיל ייְ אֱלֹהִים את לבבך, ואת לבב זרעך, לאחבה את ייְ אֱלֹהִים בכל לבבך ובכל נפשך למען תהי. דשכבר שובי חנוי ורוחני, במה שכתוב: ושב ייְ אֱלֹהִים את שבותך ורוחך, ושב וקצתך מכל העמים אשר הפייצך ייְ אֱלֹהִים שמה. קבץ נדחני, במה שכתוב: אם יהיה נדף בקצתה השמנים, משם יקצתך ייְ אֱלֹהִים, ומשם יקצה. המצא לנו בבקשהנו, במה שכתוב: ובקשהם משם אתה ייְ אֱלֹהִים ומצאת, כי תדרשו בכל לבבך ובכל נפשך.

מהה פשעינו למען, באשר אמרת: אنبي אنبي הוא מהה פשיעך למעני, וחטאיך לא אונבר. מהה פשעינו בעב וכען, באשר אמרת: מחייבי בעב פשעה, וכען חטאיך, שובה אליו כי נאלתיך. هلבו חטאינו בשלהן ובאהמה, במה שכתוב: לכו נא ונינחתה, יאמר ייְ; אם יהיו חטאיכם בשנים, בשלהן ילבינו; אם יאכימו בתולע, באמר יהו. זרויק עלינו מים טהורים וטהרנו, במה שכתוב: וזרקתי עלייכם מים טהורים, וטהרתם מכל טמאותיכם, ומכל גלויליכם אחריהם. הביאנו אל הר קדרה, ושמחנו בבית תפלה, אחים. במה שכתוב: נהביאותם אל הר קדר, וטפחים בית תפלה, עולותיהם ובחיתם לרצון על מזבח, כי ביתינו בית תפלה יקרה לכל העמים.

rb... את לבך has been explained to mean that the people, having taken the initiative in returning to God, will receive his support in attaining purification of the heart. Their eyes will be opened, and they will abandon the errors which corrupted their heart. Man's dual character, good and evil, will come to an end so that goodness alone will be his natural tendency.

Have mercy upon us and do not destroy us, as it is written: "The Lord your God is a merciful God; he will not fail you, he will not destroy you, he will not forget the covenant he made with your fathers."

Open our heart to love and revere thy name, as it is written in thy Torah: "The Lord your God will open your heart and the heart of your descendants to love the Lord your God with all your heart and soul, that you may live."

Restore us and have compassion on us, as it is written: "The Lord your God will restore you and have compassion upon you, gathering you again out of all nations where the Lord your God has scattered you."

Gather our dispersed, as it is written: "Even if you are dispersed in the uttermost parts of the world, from there the Lord your God will gather and fetch you."

Be thou with us when we seek thee, as it is written: "If you seek the Lord your God, you shall find him when you seek him with all your heart and all your soul."¹

Blot out our transgressions for thy own sake, as thou didst promise: "It is I who blot out your transgressions, for my own sake; I will remember your sins no more."

Sweep aside our ill deeds like a mist, like a cloud, as thou didst promise: "I will sweep aside your ill deeds like a mist, and your sins like a cloud; return to me, for I will redeem you."

Make our sins as white as snow or wool, as it is written: "Come now, let us reason together, says the Lord; if your sins be like scarlet, they can become white as snow; if they be red like crimson, they can turn white as wool."²

Cleanse us from all our impurities, as it is written: "I will sprinkle clean water upon you, and you shall be pure; from all your impurities and from all your idolatries I will purify you."

Bring us to thy holy mountain and make us joyful in thy house of prayer, as it is written: "I will bring them to my holy mountain and make them joyful in my house of prayer; their offerings and sacrifices shall be accepted on my altar; my temple shall be called a house of prayer for all people."³

¹*Deuteronomy 4:31; 30:6, 3-4; 4:29.* ²*Isaiah 43:25; 44:22; 1:18.* ³*Ezekiel 36:25; Isaiah 56:7.*

Reader and Congregation:

**שמע קולנו, ייְ אֱלֹהֵינוּ חֽוֹס וְרַחֲם עָלֵינוּ, וְקִבְּל בְּרַחֲמִים
וּבְרָצֹן אֶת תִּפְלָתֵנוּ.**

השיבנו ייְ אֱלֹהֵינוּ וְנִשְׁׁוּבָה, חַדְש יְמִינֵנו בְּקָדָם.

**אָמְרֵינוּ הָאוֹנִיה ייְ, בִּנְהָה הָגִינֵנוּ. וְהִיו לְרָצֹן אָמְרֵי פִנְוי
וְגִינְיוֹן לְבָנו לְפָנֵיכָה, ייְ צָוָרֵנו וְנוֹאָלֵנוּ.**

אֶל פְּשִׁילֵיכָנו מִלְפָנֵיכָה, וְרוּם קְרָשֵך אֶל תְּקֵחַ מִמְנָנוּ.

**אֶל פְּשִׁילֵיכָנו לְעֵת זָקָנָה, בְּכָלוֹת בְּחָנו אֶל טֻעָנָנוּ.
אֶל פְּעֹזָבָנָה, ייְ אֱלֹהֵינוּ, אֶל תְּרַחֵק מִמְנָנוּ. עָשָׂה עָמָנו אֵת
לְטוֹבָה, וּרְאֵו שׁוֹנְאֵינו וְיִבְשֵׂה, כִּי אַתָּה ייְ עֹזָרָתֵנו וְנִחְמָתֵנוּ.
כִּי לְך ייְ הָזְחָלָנו, אַתָּה תְּעַנֵּה, אָדָן אֱלֹהֵינוּ.**

**אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תָּבָא לְפָנֵיךְ תִּפְלָתֵנוּ, וְאֶל תְּחַעַלֵם
מִתְחַנְתֵנוּ; שָׁאוֹן אַנְחָנו עַזְפָנִים וְקִשְׁעָרָף לְוֹמֵר לְפָנֵיכָה, ייְ
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אַנְחָנו וְלֹא חַטָּאנו; אֶבְלָל
אַנְחָנו חַטָּאנו.**

Congregation and Reader:

**אַשְׁמָנוּ, בְּנֵינוּ, פּוֹלָנוּ, דְבָרָנו רְפִי; הָעָנוּנוּ, וְהָרְשָׁעָנוּ, זְדָנוּ,
חַמְסָנוּ, טְפִלָּנוּ שְׁקָרָב; יְעַצְנוּ רָע, בְּזָבָנוּ, לְצָנוּ, מְרָדָנוּ, נְאַצָּנוּ,
סְרָרָנוּ, עֲנוּנוּ, פְשָׁעָנוּ, צְרָרָנוּ, גְשָׁעָנוּ עָרָף; רְשָׁעָנוּ, שְׁחָתָנוּ,
תְעַבָּנוּ, חָטָאנוּ, תְעַצָּעָנוּ.**

Text is taken from the daily *Shemoneh Esreh*; the remainder of this prayer is composed of verses from Lamentations 5:21; Psalms 5:2; 19:15; 51:13; 71:9; 38:22; 86:17; 38:16. The seven verses from the Psalms are phrased here in plural though originally they appear in the singular.

Text and the phrase **וְאֶל תְּחַעַלֵם מִתְחַנְתֵנוּ** are borrowed from Psalms 88:3; 55:2. The expression **אֶבְלָל אַנְחָנו חַטָּאנו** is quoted in Yoma 87b as the essential part of the confession.

Reader and Congregation:

Lord our God, hear our cry, spare us;
 Have mercy and accept our prayer.
 Turn us to thee, O Lord,
 Renew our days as of old.
 Give heed to our words, O Lord,
 Consider thou our meditation.
 May our words and our meditation
 Please thee, O Lord, our Protector.
 Cast us not away from thy presence,
 And take not thy holy spirit from us.
 Do not cast us off in our old age;
 When our strength fails, forsake us not.
 Forsake us not, Lord our God,
 And keep not away far from us.
 Show us a sign of favor despite our foes;
 Thou, O Lord, hast helped and comforted us.
 For thee, O Lord, we are waiting;
 Thou wilt answer us, Lord our God.

Our God and God of our fathers, may our prayer reach thee;
 do not ignore our plea. For we are neither insolent nor obstinate
 to say to thee: "Lord our God and God of our fathers, we are just
 and have not sinned." Indeed, we have sinned.

Congregation and Reader:

We have acted treasonably, aggressively and slanderously;
 We have acted brazenly, viciously and fraudulently;
 We have acted wilfully, scornfully and obstinately;
 We have acted perniciously, disdainfully and erratically.

אשמד נגדנו, an alphabetical acrostic in which each letter of the Hebrew alphabet is successively utilized, is first given in the ninth century *Siddur* of Amram Gaon. The round number of twenty-four expressions is reached by the threefold use of the last letter **n**.

סְרִנוּ מִמְצֹוֶתְךָ וּמִמִּשְׁפְּטִיךָ הַטוֹּבִים, וְלֹא שָׁׂהָ לְנוּ. וְאַתָּה
צָדִיק עַל כֵּל הַבָּא עַלְיָנוּ, בַּי אַמְתָּה עֲשִׂית וְאַנְחָנוּ הַרְשָׁעָנָה.
אַשְׁמָנוּ מִכֶּל עָם, בּוֹשָׁנוּ מִכֶּל דָּור. גָּלַה מִמְּנָנוּ מִשְׁוֹשָׁן, דָּנוּ
לְבָנוּ בְּחַטָּאתֵינוּ, הַחֲבֵל אָוֹנוּ וְנִפְרַע פָּאָרָנוּ. זָבוֹל בֵּית
מִקְדָּשֵׁנוּ תָּרַב בְּעָזָנוּ. טִירְתָּנוּ הַיְתָה לְשָׁמָה, וּפִי אַדְמָתָנוּ
לְזָרִים, בְּחָנוּ לְנָכְרִים.

וְעַדְיוּ לֹא שָׁבָנו מִפְעוֹתֵנוּ; הוּא נָעַז פָּנֵינוּ וְנִקְשָׁה עַרְפָּנוּ
לוֹמֵר לִפְנֵיכָה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אַנְחָנוּ וְלֹא
חַטָּאתָנוּ; אֲכָל אַנְחָנוּ חַטָּאתָנוּ.

Congregation and Reader:

אַשְׁמָנוּ, בְּגָנָנוּ גָּזָלָנוּ, דְּבָרָנוּ דָּפִי; הַעֲוֵינה, וְהַרְשָׁעָנָה, זָהָנוּ
חַמְסָנוּ, טְפֵלָנוּ שָׁקָר; יְעָצָנוּ רָע, בְּזָבָנוּ, לָזָנוּ, מְרָדָנוּ, נָאָצָנוּ,
סְרָרָנוּ, עֲוֵינוּ, פְּשָׁעָנוּ, צְרָרָנוּ, קָשְׁיטָנוּ עָרָף; רְשָׁעָנוּ, שְׁחָתָנוּ,
תְּעַבְּנוּ, תְּעִינָנוּ, תְּעַתְּעָנָנוּ.

סְרִנוּ מִמְצֹוֶתְךָ וּמִמִּשְׁפְּטִיךָ הַטוֹּבִים, וְלֹא שָׁׂהָ לְנוּ. וְאַתָּה
צָדִיק עַל כֵּל הַבָּא עַלְיָנוּ, בַּי אַמְתָּה עֲשִׂית וְאַנְחָנוּ הַרְשָׁעָנָה.
לְעַיְנָנוּ עַשְׂקוּ עַמְלָנוּ, מִמְשָׁךְ וּמוֹרֶט מִמְפָנוּ. נָתָנוּ עַלְםָ
עַלְיָנוּ, סְבָלָנוּ עַל שְׁבָמָנוּ. עַבְדִּים מִשְׁלָוּ בָּנוּ, פּוֹרָק אַיִן מִירָם.
צָרוֹת רְבּוֹת סְבָבָ�וּ, קְרָאָנוּךְ יְיָ אֱלֹהֵינוּ. רְחַקְתָּ מִמְנוּ בְּעָזָנוּ,
שְׁבָנוּ מַאֲחָרִיךָ, תְּעִינָנוּ וְאַבְדָּנוּ.

וְעַדְיוּ לֹא שָׁבָנו מִפְעוֹתֵנוּ; הוּא נָעַז פָּנֵינוּ וְנִקְשָׁה עַרְפָּנוּ
לוֹמֵר לִפְנֵיכָה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אַנְחָנוּ וְלֹא
חַטָּאתָנוּ; אֲכָל אַנְחָנוּ חַטָּאתָנוּ.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

We have incurred more guilt than any other people, more shame than any other generation. Mirth has departed from us, our heart has become faint because of our sins. What we cherished has been devastated, our glory has been demolished; our holy temple has been destroyed through our iniquities, our mansion has been laid bare; our beautiful land belongs to strangers, our wealth to aliens.

We still have not turned back from our straying. How, then, can we be so insolent and obstinate to say to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we have sinned.

Congregation and Reader:

We have acted treasonably, aggressively and slanderously;
 We have acted brazenly, viciously and fraudulently;
 We have acted wilfully, scornfully and obstinately;
 We have acted perniciously, disdainfully and erratically.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

Before our very eyes they defrauded us of our toil; it was snatched and plucked away from us. They imposed their yoke of bondage upon us, and we did bear it on our shoulders. Slaves ruled over us, with none to free us from their power. Many troubles beset us; we called to thee, Lord our God, but thou wast far from us because of our iniquities. We had turned from thee, we had gone astray and wandered away.

We still have not turned back from our straying. How, then, can we be so insolent and obstinate to say to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we have sinned.

טב כל שפט אמת נטן *בְּמַלְאָכִים* contains half of the alphabetical acrostic which is concluded in the paragraph *בְּרַאשׁ מִזְרָחֶם*.

Congregation and Reader:

אֲשֶׁר־מָנוּנָה בְּגַדְנָה, גַּזְלָנָה, דְּבָרָנִי דָּבִי; הַעֲנִינָה, וְהַרְשָׁעָנָה, זָדָנָה,
חַמְסָנָה, טְפָלָנִי שָׁקָר; יַעֲצָנִי רֵעַ, בְּזַבְנָה, לְצָנָה, מַקְדָּנָה, נַאֲצָנָה,
סְקָרָנָה, עָרָנָה, פְּשָׁעָנָה, אַזְרָנָה, קְשָׁנָה עַרְף; רְשָׁעָנָה, שְׁחָתָנָה,
תְּעַבְנָה, פְּעַיָּנָה, תְּעַתְעָנָה.

סְרָנָנוּ מִמְצֹוֹתִיךְ וּמִמְשֻׁפְטִיךְ הַטּוֹבִים, וְלֹא שְׂחוֹה לְנוּ. וְאַתָּה
צָדִיק עַל כָּל הַבָּא עַלְיוֹנוֹ, כִּי אַמְתָה עֲשֵׁית וְאַנְחָנוּ הַרְשָׁעָנוּ.
הַרְשָׁעָנוּ וּפְשָׁעָנוּ, לְכָן לֹא נַוְשָׁעָנוּ. וּמָן בְּלַבְנָנוּ לְעֹזֵב דָּרְךְ
רְשָׁעָה וְחוֹיֵשׁ לְנוּ יְשֻׁעָה, בְּכַתוּב עַל יָד נַבִּיאָה: יַעֲזֹב רְשָׁעָה
דְּרַכְךָ, וְאִישׁ אָנוּ מִחְשַׁבְתָּיו, וַיֵּשֶׁב אֶל יְהִי וַיַּרְחַמֵּהוּ, וְאֶל אַלְקָנָנוּ
כִּי יַרְבֶּה לְסָלוֹת.

מְשִׁיחַ אֲדָקָה אָמֵר לְפָנֵיהֶن: שְׁגִיאוֹת מַי יְבִין, מְגִיסְתָּרוֹת נַקְנִי.
נַקְנִי יְיַי אַלְקָנָנוּ מִפְּלָגָה פְּשָׁעָנִי, וְטַהֲרָנוּ מִפְּלָגָה טְמָאָתָנִי, וּוּרְקָנִי
עַלְיוֹנוֹ מִים טְהֹורִים וּטְהָרָנִי, בְּכַתוּב עַל יָד נַבִּיאָה: וּוּרְקָנִי
עַלְיָכֶם מִים טְהֹורִים, וּטְהָרָתָם מִפְּלָגָה טְמָאָתָיכֶם, וּמִפְּלָגָה
גְּלִילָיכֶם אֶתְהָר אָתְחָכֶם.

מִיכָּה עַבְדָךְ אָמֵר לְפָנֵיהֶן: מַי אֶל בָּמוֹךְ נִשְׁאָעָן וּעוֹבֵר
עַל פְּשָׁע לְשָׁאָרִית נְחַלְתָה; לֹא חִזְיק לְעֵד אַפְוָ, כִּי חִפְזָ
חַסְדָה הוּא. יַשּׁוֹב יַרְחַמֵּנוּ, יַכּוֹשׁ עַזְנָתָנוּ; וַתְּשַׁלֵּיךְ בְּמִצְוֹלֹת
יְהָם כָּל חַטָּאתָם. וְכָל חַטָּאת עַמָּךְ בֵּית יִשְׂרָאֵל תַּשְׁלִיךְ בְּמִקְומָם
אֲשֶׁר לֹא יִזְכְּרוּ וְלֹא יִפְקְדוּ, וְלֹא יַעֲלוּ עַל לֵב לְעוֹלָם. תַּתְנוּ
אַמְתָה לִיעַקְבָּה, חַסְדָה לְאָבָרָהָם, אַשְׁר נִשְׁבַּעַת לְאָבוֹתֵינוּ מִמַּיִם
קָדְםָם.

דְּנִיאָל אִישׁ חַמְוֹדוֹת שְׁעֵעָל לְפָנֵיהֶן: הַטָּה אֱלֹהִי אָנוּה וְשְׁמָעָה,
פְּחַח עַיְינָה וּרְאָה שְׁמָמְתָנָה, וְהַעֵיר אֲשֶׁר נִקְרָא שְׁמָךְ עַלְיָהָה;

Congregation and Reader:

We have acted treasonably, aggressively and slanderously;
 We have acted brazenly, viciously and fraudulently;
 We have acted wilfully, scornfully and obstinately;
 We have acted perniciously, disdainfully and erratically.

Turning away from thy precepts and laws has not profited us.
 Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

We have acted wickedly and transgressed, hence we have not been saved. O inspire us to abandon the path of evil, and hasten our salvation, as it is written by thy prophets: "Let the wicked man give up his ways, and the evil man his designs; let him turn back to the Lord who will have pity on him, to our God who pardons abundantly."¹

Thy truly anointed David said to thee: "Who can discern his own errors? Of unconscious faults hold me guiltless."² Lord our God, hold us guiltless of all our transgressions and purify us, as it is written by thy prophet: "I will sprinkle clean water upon you, and you shall be pure; from all your impurities and from all your idolatries I will purify you."³

Micah thy servant said to thee: "Who is a God like thee? Thou dost forgive iniquity and pass over transgression of the remnant of thy people. Thou dost not retain thy anger forever, for thou delightest in kindness. Thou wilt again show us mercy and subdue our iniquities; thou wilt cast all our sins into the depths of the sea." Mayest thou cast all the sins of thy people, the house of Israel, into a place where they shall never be remembered or recalled to mind. "Thou wilt show kindness to Jacob and mercy to Abraham, as thou didst promise our fathers in days of old."⁴

Daniel, the greatly beloved, cried to thee: "My God, incline thy ear and hear; open thy eyes and see our ruins and the city which is called by thy name. It is not because of our own righteousness

¹*Isaiah* 55:7. ²*Psalm* 19:13. ³*Ezekiel* 36:25. ⁴*Micah* 7:18-20.

כִּי לֹא עַל צְדָקָתֵינוּ אֲנַחַנוּ מִפְּלִילִים תִּחְנַןֵנוּ לִפְנֵיכָה, כִּי עַל
רְחַמִּידָה קָרְבִּים. אֲדֹנִי שְׁמָעָה, אֲדֹנִי סֶלֶת, אֲדֹנִי בְּקָשָׁבָה,
וַעֲשֵׂה אֶל חָאָר, לְמַעַן אֶלְהִי, כִּי שְׁמָךְ נִקְרָא עַל עִירָה
וְעַל עַמָּה.

עֹזֵר אֶת סופר אָמֵר לִפְנֵיכָה: אֶלְהִי, בְּשָׁטִי וְנִכְלָמָתי לְהָרִים,
אֶלְהִי, פָנֵי אֶלְהִיךְ; כִּי עֲוֹנָקֵינוּ רַבּוֹ לְמַעַלָה רָאשָׁה, וְאַשְׁמָנָנוּ
גָּדוֹלָה עַד לְשָׁמִים. וְאַתָּה אֱלֹהָה סְלִיחָות, חַנּוּ וְרָחוּם, אֲרֹךְ
אַפִים וְרַבְתִּסְרָה, וְלֹא עֻזְבָּתָם.

אֶל פְּעֻזְבָּנוּ אֲבָנָנוּ, וְאֶל תִּפְשְׁנָנוּ בּוֹרָאנוּ, וְאֶל פְּזִינְחָנוּ יוֹצְרָנוּ,
וְאֶל תִּפְעַשׂ עָמָנוּ בְּלָה בְּחַטָּאתָנוּ. וּבְנִיסְדָּלָנוּ, יְיָ אֱלֹהֵינוּ, אֶת
הַדָּבָר שֶׁהָבַטְחָנוּ בְּקָבְלָה עַל יְדֵינוּ יְרֻמְיוֹהוּ הַזָּהָר, בְּאָנוֹרָה:
בִּזְמִימָם הָהָם וּבְעֵת הַהִיא, נָאָם יְיָ, יַבְקַשׁ אֶת עָזָן יִשְׂרָאֵל
וְאַיִלָּה, וְאֶת חַטָּאת יְהוָה וְלֹא תִּמְצָאָה, כִּי אַסְלָחָה לְאָשָׁר
אֲשָׁאָה. עַמְךָ וּנְחַלְתָּה, רַעֲבֵי טוֹבָה, אַמְּמָאִי חַסְדָּה, הַאֲבִי
וְשִׁיעָה, נִכְרָאוּ וַיַּדְעָוּ כִּי לִי אֱלֹהֵינוּ חֲרַתְמִים וְהַסְלִיחָות.

אֶל רְחוּם שְׁמָה, אֶל חַנּוּ שְׁמָה, בְּנָנוּ נִקְרָא שְׁמָה, יְיָ עֲשָׂה
לְמַעַן שְׁמָה. עֲשָׂה לְמַעַן אַמְתָה. עֲשָׂה לְמַעַן בְּרִיתָה. עֲשָׂה
לְמַעַן גָּדְלָה וְתִפְאָרָתָה. עֲשָׂה לְמַעַן דְּתָה. עֲשָׂה לְמַעַן הַזָּהָר.
עֲשָׂה לְמַעַן וְעִירָה. עֲשָׂה לְמַעַן זְכָרָה. עֲשָׂה לְמַעַן חַסְדָה.
עֲשָׂה לְמַעַן טוֹבָה. עֲשָׂה לְמַעַן יְהוָה. עֲשָׂה לְמַעַן בְּבָרוֹה.
עֲשָׂה לְמַעַן לְמוֹדָה. עֲשָׂה לְמַעַן מְלֻכָּתָה. עֲשָׂה לְמַעַן נַצְחָה.
עֲשָׂה לְמַעַן סְזָה. עֲשָׂה לְמַעַן עָזָה. עֲשָׂה לְמַעַן פָּאָרָה. עֲשָׂה
לְמַעַן צְדָקָתָה. עֲשָׂה לְמַעַן קָדְשָׁתָה. עֲשָׂה לְמַעַן רְחַמִּידָה
חֲרַבִּים. עֲשָׂה לְמַעַן שְׁכִינָתָה. עֲשָׂה לְמַעַן תְּהִלָּתָה.

that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action, do not delay, for thy own sake, my God; for thy city and thy people are called by thy name.”¹

Ezra the scribe said to thee: “My God, I am ashamed; I blush to lift up my face to thee, my God; our iniquities have risen higher than our heads and our guilt has reached the skies.² Yet thou art a God ready to pardon, gracious and merciful, slow to anger and rich in kindness; thou hast not forsaken them.”³

Forsake us not, our Father; abandon us not, our Creator; relinquish us not, our Maker; consume us not on account of our sins. Confirm, Lord our God, thy promise transmitted to us by thy prophet Jeremiah, as it is written: “In those days, at that time, says the Lord, no guilt shall be discovered in Israel, nor any sin detected within Judah, for I pardon those whom I leave as a remnant.”⁴ Thy own people hunger for thy goodness, thirst for thy kindness, and long for thy deliverance. May they learn to know that mercy and forgiveness belong to the Lord our God.

Thou art a merciful God; thou art a gracious God.
We belong to thee, O Lord; act for thy name’s sake.

Act for the sake of thy truth and thy covenant;
Act for the sake of thy greatness and majesty.

Act for the sake of thy Torah and thy glory;
Act for the sake of thy assurance and thy fame.

Act for the sake of thy kindness and thy goodness;
Act for the sake of thy Oneness and thy renown.

Act for the sake of thy precepts and thy kingship;
Act for the sake of thy eternal mystery.

Act for the sake of thy might and thy excellence;
Act for the sake of thy justice and holiness.

Act for the sake of thy own merciful Presence;
Act for the sake of thy great and glorious name.

Israel’s deliverance for the sake of God’s truth, covenant, glory, Torah. . . This is followed by **מֵשָׁנָה**, another alphabetical acrostic. **מֵשָׁנָה** is quoted in the Mishnah (Ta’anith 2:4). The whole section is considered as part of the old, pre-payyetanic selihah literature.

¹Daniel 9:18-19. ²Ezra 9:6. ³Nehemiah 9:17. ⁴Jeremiah 50:20.

עשה למן אורהיך שכני עפר. עשה למן אברם יצחק ויעקב, עשה למן משה ואהרן. עשה למן דוד ושלמה. עשה למן ירושלים עיר קדרה. עשה למן ציון משפטן בבירה. עשה למן שוממות היכלה. עשה למן הריסות מזבחך. עשה למן רם עבדיך השפוקה. עשה למן הרוגים על שם קדרה. עשה למן טבוחים על יחוורה. עשה למן באש ובמים על קדוש שמך. עשה למן תינוקות של בית רבנן. עשה למן יונקי שדים שלא חטא. עשה למן גמוליך חלב שלא פשעו. עשה למן יהודים ואלמנות. עשה למן אם לא למןנו. עשה למןך והוישענו.

עננו יי' עננו. עננו אל הינו עננו. עננו אבינו עננו. עננו בוראנו עננו. עננו גואלנו עננו. עננו דורךנו עננו. עננו האל הנאמן עננו. עננו כתיק וחסיד עננו. עננו נז' ויישר עננו. עננו כי וקיים עננו. עננו טוב ומטיב עננו. עננו יקדע יציר עננו. עננו בובש בעסים עננו. עננו לובש צדקות עננו. עננו מלך מלכי המלכים עננו. עננו נורא ונשגב עננו. עננו סולח ומוחל עננו. עננו עונה בעת רצון עננו. עננו פודה ומatial עננו. עננו צדיק וישר עננו. עננו קרוב לדוראי עננו. עננו רחים ותפונות עננו. עננו שכנע אל אבינוים עננו. עננו תומך תמיינים עננו. עננו

(Psalm 66:12) באו באש ובמים is based on the expression **באי באש ובמים**, signifying extreme dangers. Water and fire are metaphorically applied to serious perils in Isaiah 43:2 ("I will be with you when you pass through waters, no rivers shall overflow you; when you pass through fire, you shall not be scorched, no flames shall burn you").

և למן בא' בא' and the immediately preceding two lines are identical with those included in the prayer **אבינו מלכנו**. The same applies to the last two lines of this passage, which happen likewise to be found toward the end of **אבינו מלכנו**.

Act for the sake of thy friends who rest in the dust;
 Act for the sake of Abraham, Isaac and Jacob.

Act for the sake of both Moses and Aaron;
 Act for the sake of both David and Solomon.

Act for the sake of thy holy Jerusalem;
 Act for the sake of Zion thy habitation.

Act for the sake of thy Temple's desolation;
 Act for the sake of thy altar that was destroyed.

Act for the sake of the spilt blood of thy servants;
 Act for the sake of those slain for thy holy name.

Act for the sake of those slaughtered for thy Oneness;
 Act for the sake of those who sanctified thy name.

Act for the sake of the young, blameless school children;
 Act for the sake of the infants who have not sinned.

Act for the sake of bereaved orphans and widows;
 Act for thy own sake, if not for ours, and save us.

Answer us, O Lord, answer us;
 Answer us, our God, answer us.

Answer us, our Father, our Creator, our Redeemer, answer us.

Answer us, our Guardian, O faithful God, answer us.

Answer us, thou who art ever kind, pure and just, answer us.

Answer us, thou who art eternal and beneficent, answer us.

Answer us, thou who knowest our impulse, answer us.

Answer us, thou who dost suppress anger, answer us.

Answer us, thou who art robed in righteousness, answer us.

Answer us, supreme King of kings, revered and exalted, answer us.

Answer us, thou who dost pardon at a time of grace, answer us.

Answer us, thou who dost deliver and save, answer us.

Answer us, thou who art upright and just, answer us.

Answer us, thou who art near all who call to thee, answer us.

Answer us, thou who art merciful and gracious, answer us.

Answer us, thou who hearest the needy, answer us.

Answer us, thou who sustaineſt the faithful, answer us.

אלְهִי אֲבֹתֵינוּ עָנָנוּ. עָנָנוּ אֶלְהִי אֲבָרָהָם עָנָנוּ. עָנָנוּ פָּחָד וַצְּחָק
עָנָנוּ. עָנָנוּ אָבִיר יַעֲקֹב עָנָנוּ. עָנָנוּ מִשְׁגַּב אַמְּרוֹת עָנָנוּ. עָנָנוּ
עִזְּרוֹת הַשָּׁבָטִים עָנָנוּ. עָנָנוּ קָשָׁה לְכֻעוֹס עָנָנוּ. עָנָנוּ רָד לְרִצּוֹת
עָנָנוּ. עָנָנוּ עֲוֹנָה בְּעֵת צָרָה עָנָנוּ. עָנָנוּ אָבִי יְתּוֹמִים עָנָנוּ.
עָנָנוּ דֵין אַלְמָנוֹת עָנָנוּ.

הוּא יַעֲנָנוּ.

מי שְׁעָנָה לְאַבְרָהָם אָבִינוּ בָּהָר הַמּוֹרִיה

הוּא יַעֲנָנוּ.

מי שְׁעָנָה לְיַצְּחָק בָּנוּ בְּשַׁגְּעָקָד עַל גַּבְּיַהַמּוֹזָקָם

הוּא יַעֲנָנוּ.

מי שְׁעָנָה לְיַעֲקֹב בָּבִית אֵל

הוּא יַעֲנָנוּ.

מי שְׁעָנָה לְיוֹסֵף בָּבִית הַאֲסּוּרִים

הוּא יַעֲנָנוּ.

מי שְׁעָנָה לְאַבּוֹתֵינוּ עַל יָם סּוֹף

הוּא יַעֲנָנוּ.

מי שְׁעָנָה לְמִשְׁה בָּחֹרֶב

הוּא יַעֲנָנוּ.

מי שְׁעָנָה לְאַהֲרֹן בְּמִחְתָּה

הוּא יַעֲנָנוּ.

מי שְׁעָנָה לְפָנָחָס בְּקוּמוֹ מִתּוֹךְ הַעֲדרָה

הוּא יַעֲנָנוּ.

מי שְׁעָנָה לִיהוֹשָׁע בְּגַלְגָּל

הוּא יַעֲנָנוּ.

מי שְׁעָנָה לְשָׁמְוֹאֵל בְּמִצְפָּה

הוּא יַעֲנָנוּ.

מי שְׁעָנָה לְדָרוֹד וּשְׁלָמָה בָּנוּ בִּירוּשָׁלָם

הוּא יַעֲנָנוּ.

מי שְׁעָנָה לְאַלְיָהו בָּהָר הַכְּרָמֵל

הוּא יַעֲנָנוּ.

מי שְׁעָנָה לְאַלְיָשָׁע בִּירִיחָוֹ

הוּא יַעֲנָנוּ.

מי שְׁעָנָה לְיוֹנָה בְּמַעַי הַדָּנָה

הוּא יַעֲנָנוּ.

מי שְׁעָנָה לְחִזְקִיָּהו בְּחִלּוֹ

הוּא יַעֲנָנוּ.

מי שְׁעָנָה לְחִנְנָה מִישָׁאֵל וּבְזָרִיחָה בְּתוֹךְ בְּבִשְׂן הַאֲשָׁה הוּא יַעֲנָנוּ.

הוּא יַעֲנָנוּ.

מי שְׁעָנָה לְדָנִיאָל בָּנּוּ הַאֲרִיוֹת

פָּחָד יְצָחָק, the object of Isaac's reverence, is a phrase borrowed from Genesis 31:42, 53. The phrase יַעֲקֹב, the Mighty One of Jacob, is repeatedly found in the Bible.

Answer us, God of Abraham and Isaac and Jacob, answer us.
 Answer us, thou Refuge of our mothers, answer us.

Answer us, thou who didst help the tribes, answer us.
 Answer us, thou who art slow to anger, answer us.

Answer us, thou who art easy to reconcile, answer us.
 Answer us at a time of distress, answer us.

Answer us, Father of orphans, answer us.
 Answer us, Champion of widows, answer us.

May he who answered Abraham our father on Mount Moriah,
 His son Isaac bound on the altar,
 Jacob in Bethel and Joseph in prison,
Answer us.

May he who answered our forefathers at the Red Sea,
 Moses at Horeb, Aaron with censer,
 And Phineas when he rose from the people,
Answer us.

May he who answered Joshua in Gilgal, Samuel in Mizpah,
 David and his son Solomon in Jerusalem,
 Elijah on Carmel, and Elisha in Jericho,
Answer us.

May he who answered Jonah in the fish, Hezekiah in his illness,
 Hananiah, Mishael, Azariah in the furnace,
 And Daniel in the lion's den,
Answer us.

אהרן במתהה **אהרן במתהה** alludes to the incense offered by Aaron to ward off the plague that broke out after the rebellion of Korah.

נוּלָל **נוּלָل** the first encampment of the Israelites after crossing the Jordan, and their headquarters during the conquest of Canaan.

שׁמוֹאֵל בְּמִצְפָּה **שׁמוֹאֵל בְּמִצְפָּה** alludes to I Samuel 7:9-14, describing Israel's victory over the Philistines.

אלִיאָזֶב הַר הַכְּרָמֵל **אלִיאָזֶב הַר הַכְּרָמֵל** refers to Elijah's desperate struggle against Baal worship, related in I Kings 18:21-46. Elisha healed with salt the water of the spring at Jericho (II Kings 2:20-22).

סליחות ליום הראשון

מי שעננה למדרכי ואסתה בשושן הבירה
היא יעננה.

מי שעננה לעזרא בגולה
היא יעננה.

מי שעננה לכל האדיקים ומחסידים
היא יעננה.

וחתומים והוישרים
היא יעננה.

רְחַמְנָא דָעַנִי לְעַנִי עַנִינָא. רְחַמְנָא דָעַנִי לְמַכְיָכִי רַוחָא
עַנִינָא. רְחַמְנָא דָעַנִי לְתַבִּירִי לְבָא עַנִינָא. רְחַמְנָא עַנִינָא,
רְחַמְנָא חֹסֶם, רְחַמְנָא פָּרָק, רְחַמְנָא שׁוֹב, רְחַמְנָא רַחֲם עַלָנוּ,
השְׁפָא בְּעַנְלָא וּבְזַמְנוּ קָרֵיב.

רַחֲם וְתַנְעֵן, חַטָּאתִי לְפָנֶיךָ; יְיָ מֶלֶא רְחַמִּים, רַחֲם עַלִי
וְקִבֵּל תְּחִנְנִי.

(הלהם)

יְיָ, אֶל בָּאֶפֶךְ תַּוְכִּיתִי, וְאֶל בָּחִמְתָּךְ תַּוְסִּרְנִי. תְּנִינִי, יְיָ, כִּי
אָמֵלָל אַנְיִי; רְפָאַנִי, יְיָ, כִּי נְבָהָלוּ עַצְמֵי. וּנְפֵשִׁי נְבָהָלה מָאָד;
וְאַפְתָּה יְיָ, עַד מְתִי. שׁוּבָה, יְיָ, חַלְצָה נְפֵשִׁי; הַשְׁוִיעָנִי לְקַמְעָנוּ
חַסְדָךְ. כִּי אֵין בְּמֹות זָכָרָה; בְּשָׁאָלָה מַיְוָדָה לְהָ. גַּעֲטָרִי
בְּאַנְחָתִי, אַשְׁחָה בְּכָל לִילָה מַטְתִּי; בְּדַמְעָתִי עַרְשִׁי אַמְسָה.
עַשְׁשָׁה מַפְעָס עַנִי; עַתְקָה בְּכָל צָוָרָה. סִוּרוּ מִמְנִי, כָּל פְּעֻלָּי
אָנוּ, כִּי שְׁמַעַי יְיָ קָול בְּכִי. שְׁמַעַי יְיָ תְּחִנָּה; יְיָ תְּפִלָּה יְקַח.
יְבֹשָׁו וּבָהָלוּ מָאָד בָּל אַיְכִי; יְשַׁבּו וּבָשִׁי רְגֻעָה.

מַחְא וּמַפְיִ, מַמִּית וּמַחְיִה; מַפְיִק מַן שָׁאָל לְתַחֵי עַלְמָא.
בְּרָא בְּדַחְטִי, אֲבוֹדִי לְקַנְתִּה; אֲבוֹדִי דְּחִיס מַפִּי לְכַאֲבָה.
עַבְדָא דְּמֶרֶד נַפְקֵה קְוָלָה; מַרְהָ פָּאָב וְתִבְרֵ קְוָלָה. בְּרָךְ

רְחַמְנָא דָעַנִי

and the following three closing passages in Aramaic were composed in Babylonia where Aramaic remained the daily language of the Jews for more than a thousand years, until the ninth century when Arabic became the popular language.

May he who answered Mordecai and Esther in Shushan the castle,
 Ezra in the captivity, and all saintly men,
 The faithful and the upright,

Answer us.

Merciful God, who dost answer the humble, the contrite and broken-hearted, answer us. Merciful God, have pity on us and save us now, speedily and soon.

Merciful and gracious God, I have sinned before thee; O Lord, who art full of compassion, have mercy on me and accept my supplications.

Psalm 6

O Lord, punish me not in thy anger; chastise me not in thy wrath. Have pity on me, O Lord, for I languish away; heal me, O Lord, for my health is shaken. My soul is severely troubled; and thou, O Lord, how long? O Lord, deliver my life once again; save me because of thy grace. For in death there is no thought of thee; in the grave who gives thanks to thee? I am worn out with my groaning; every night I flood my bed with tears; I cause my couch to melt with my weeping. My eye is dimmed from grief; it grows old because of all my foes. Depart from me, all of you evildoers, for the Lord has heard the sound of my weeping. The Lord has heard my supplication; the Lord receives my prayer. All my foes shall be utterly ashamed and terrified; they shall turn back; they shall be suddenly ashamed.

He inflicts wounds and heals them; he slays and bestows life; he lifts up from the grave to life eternal. When a son commits a sin, his father strikes him; but the compassionate father soon heals the son's wound. When a servant is disobedient, he is taken prisoner and is led out in chains; but his master, if he so desires, breaks the chains. We are thy firstborn, and we have sinned

סליחות ליום הראשון

ובכך אנו וחתינו גמך; הוא רני נפשו בגדיינו מקרין. עבדך
אנו ומרידינו גמך; הוא בזוחא, הוא בשבייה, והוא במלקייתא.
במתו מנה ברחמיך דנפיישן אסי לבאיין דתקוף עלן עד
דלא נהוי גמיך באשבייא.

מכניסי רחמים, הבנינו רחמיינו לפני בעל הרחים.
משמעות הפללה, השמיינו הפלתנו לפני שומע תפלה.
משמעות צעקה, השמיינו צעקה לנו לפני שומע צעקה. מכניסי
רמעה, הבנינו דמעתינו לפני מלך מתראה בדמעות.
השתדלנו והרבי תחנה ובקשה לפני מלך אל רם ונשא.
הזכירנו לפניו, השמיינו לפני תורה ומעשיהם טובים של שוכנו
עפר. יזכור אהבתם ויתה זרעם, שלא תאבך שאירית יעקב.
כיו צאן רועה נאמנו היה לחרפה, ישראל גוי אחד למשל
ולשגינה. מהר עננו אלהי ישבנו, ופרקנו מכל גורות קשות,
והושיעה ברחמיך הربים מושיח צדקך ועמה.

מן דבשמייא, לך מתחננו כבר שביא דמתחנן לשבוניה.
בלгон בני שביא בכספא מתפרקין, ועמך ישראל ברחמי
ויבתחנני. הוב לנו שאלתוין ובעתוין דלא נחדר ריקם מון קדרמה.
מן דבשמייא, לך מתחננו בעבדא דמתחנן למלה.
עשקי און ובחשכא שריון, מרירן נפשו מעקתוון דנפיישן.
חילא לית בון לרציה, מן; עבר בדיל קומא דגורת עם
אבהתנה.

מכניסי רחמים (literally, *you who usher in prayers for mercy*) has met with serious opposition on the part of great authorities such as Rabbi Loew ben Bezalel (*Maharal*) of sixteenth century Prague, who refused to recite it because "we must not pray to the angels, for God is the only One to whom it is proper

against thee; now, bitter affliction has filled our soul to the full. We are thy servants, and we have been disobedient; now, we have endured pillage, captivity, and the scourge. We entreat thee, in thy abundant mercy heal thou our overwhelming griefs, that we perish not in captivity.

Angels of mercy, usher in our petition for mercy before the Lord of mercy. Angels of prayer, make our prayer be heard before him who hears prayer. Angels of supplication, make our supplication be heard before him who listens to supplication. Angels of tears, enter our tears before the King who is reconciled by tears. O strive to pray and plead before the King, the most high God. Let it be remembered and proclaimed before him how those who now dwell in the dust engaged in Torah and good deeds. May he remember their love and preserve their children, that the remnant of Jacob perish not. The flock of the faithful shepherd has been made a derision, the one people of Israel—a byword, a taunt. Lord our God, hasten thou to answer us and redeem us from all evil decrees; in thy abundant mercy save thy truly anointed and thy people.

Lord in heaven, we implore thee as a captive implores his master. All captives are redeemed with money, but thy people, the house of Israel, are saved by prayer and supplication. O grant our petition, our request, and let us not return from thee empty-handed.

Lord in heaven, we entreat thee as a servant entreats his master. We are oppressed, we dwell in darkness, our soul is afflicted with much distress. We have not the strength, our Lord, to conciliate thee; act for the sake of the covenant which thou didst make with our forefathers.

to address our prayers, and we must not pray to anyone else.” On the other hand, Rabbi Zedekiah Anaw of the thirteenth century wrote in his well-known work *Shibbole ha-Leket*, 282, that in this poem there is no suggestion of an association of the name of God with other powers: ואין... ואמרים מכנים רחמים... ובוה משומ麝 שם שמיט בדבר אחר... וגם במדרש שר השירים על הפסוק השבעתי אהכם, אמרת נסת ישראל למלכים העומדים על שער תפלת וועל שער דמעה: חיליכ תפלה, ודמעתך לפנינו הקדוש ברוך הוא ותחז מלציך ישר לפנינו שימחול לך על הזונות ועל השטות, נאמר: אם יש עליי מליץ אחד ממי אלף... איזוב לג., כט.

סליחות ליום הראשון

שומר יִשְׂרָאֵל, שָׁמֹר שָׁאֲרִית יִשְׂרָאֵל, וְאֶל יוּאַבְדֵ יִשְׂרָאֵל,
הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל.

שומר גוי אחד, שומר שאarity עם אחר, ואל יאבד גוי
אחד, המוחדרים שמה, יי אלקינו, יי אחד.

שומר גוי קדוש, שומר שאarity עם קדוש, ואל יאבד גוי
קדוש, המושלים בשלש קדשות לקדוש.

מטראה ברחמים ומתרפיא בתקנינים, התראה ותרפיא
לדור עני, כי אין עוזר.

אכינו פְלִבּוּנו, חֲנֹנוּ וְעֲנֹנוּ, כי אין לנו מעשים; עשה עֲמָנוּ
צדקה וחסד וְהַשְׁעָנוּ.

ונאחנו לא נדע מה נעשה, כי עלייך עניינו. זכר רחמייך יי,
וחסדייך, כי מעולם הפה. יהי תסדים יי עליינו, באשר ייחלנו
לה. אל תזפר לנו עונות רשאים; מהר יקדמונו רחמייך, כי
דילוני מאר. חנו יי חנו, כי רב שבינו בו. ברנו רחם תזפור.
בי הוא ידע יצירנו, זכור כי עפר אנטנו. עזרנו, אלהי ישענו,
על דבר בבוד שמה, והצילנו וכפרא על חטאינו למן שמה.

שומר ישראל, consisting of three stanzas, is of unknown authorship. This piyyut, used in the daily *Tahanun*, originally consisted of six verses (Baer, *Avodath Yisrael*, page 118).

quoted by Maimonides as part of the daily *Tahanun*, is composed of the following biblical verses: II Chronicles 20:12; Psalms 25:6; 33:22; 79:8; 123:3; Habakkuk 3:2; Psalms 103:14; 79:9.

since God's mercy and kindness are eternal, he will prove himself merciful at present as well as in the past.

Guardian of Israel, preserve the remnant of Israel; let not Israel perish, who say: "Hear, O Israel."

Guardian of a unique people, preserve the remnant of a unique people; let not a unique people perish, who proclaim thy Oneness, saying: "The Lord is our God, the Lord is One."

Guardian of a holy people, preserve the remnant of a holy people; let not a holy people perish, who repeat the threefold sanctification to the Holy One.

O thou who art reconciled by prayers and conciliated by supplications, be thou reconciled and conciliated to an afflicted generation, for there is none to help.

Our Father, our King, be gracious to us and answer us, for we have no merits; deal charitably and kindly with us and save us.

We know not what to do, but our eyes are upon thee. Remember thy mercy and thy kindness, O Lord, for they are eternal. May thy kindness rest on us, O Lord, as our hope rests on thee. O mind not our former iniquities; may thy compassion hasten to our aid, for we are brought very low. Take pity on us, O Lord, take pity on us, for we are exceedingly sated with contempt. When in wrath, remember to be merciful. He knows what we are made of, remembering that we are but dust. Help us, our saving God, for the sake of thy glorious name; rescue us and pardon our sins for thy name's sake.

רָאשָׁתִים has been rendered "the iniquities of our forefathers" in keeping with the thought expressed in Lamentations 5:7, namely: "Our fathers sinned, and are no more; but we must bear their guilt." The idea of "punishing children for the sins of their fathers" (Exodus 20:5) denotes that the results of wrongdoing are transmitted from one generation to another.

עַמְךָ is connected with the verb in Genesis 2:7 ("the Lord God formed man out of the dust of the earth").

For the sake of thy glorious name is frequently used as a plea to God, whose honor and fame are represented as bound up with the fate of his people.

Reader:

יְתַפֵּל וַיִּתְקַדֵּשׁ שְׁמָה רֶבֶא בְּעַלְמָא דֵי בָּרָא בְּרוּוֹתָהּ;
וַיִּמְלִיךְ מִלְכֹוֹתָה בְּתִיכְוֹן וּבְיוּמְיֹכְוֹן, וַיִּתְחַיֵּךְ בָּכְלָה בֵּית יִשְׂרָאֵל,
בְּעַגְלָא וּבְזָמוֹן קָרִיב, וַיֹּאמְרוּ אָמֵן.

יְהָא שְׁמָה רֶבֶא מִבְּרָךְ לְעוֹלָם וְלְעַלְמִיא עַלְמִיא.
יְתַבְּרָךְ וַיִּשְׁתַּבְּחָה, וַיִּתְפְּאָר וַיִּתְרֹומֵם, וַיִּתְנַשֵּׁא וַיִּתְהַדר,
וַיִּתְعַלֵּה וַיִּתְהַלֵּל שְׁמָה דְּזַרְשָׁא, בְּרִיךְ הוּא, לְעַלָּא מִן בָּל
בְּרַכָּהָא וּשְׁרָתָה, תְּשִׁבְחָתָא וְנַחֲמָתָא, דְּאָמְרוֹן בְּעַלְמָא,
וַיֹּאמְרוּ אָמֵן.

תַּתְקַבֵּל צְלָוֹתָהּוּן וּבְעַוֹתָהּוּן דְּכָל בֵּית יִשְׂרָאֵל קָרְם אֲבוֹהוּן
דֵי בְּשָׁמְיאָ, וַיֹּאמְרוּ אָמֵן.

יְהָא שְׁלָמָא רֶבֶא כָּנו שָׁמְיאָ, וְחַיִים, עַלְינוּ וְעַל בָּל יִשְׂרָאֵל,
וַיֹּאמְרוּ אָמֵן.

עֲשֵׂה שְׁלָום בְּמִרְומֵיו, הַוָּא יְעַשֵּׂה שְׁלָום עַלְינוּ וְעַל בָּל
יִשְׂרָאֵל, וַיֹּאמְרוּ אָמֵן.

על כל דברי שירות ותשבחות דוד refers to the hymns of praise contained in the Psalms of David; compare the expression נחמתא (“consolations”), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

ועשה שלום, which repeats in Hebrew the thought expressed in the preceding Aramaic paragraph, seems to have been added from the meditation recited at the end of the *Shemoneh Esreh*. The same sentence is also added at

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole house of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

the end of the grace recited after meals. The three steps backwards, which formed the respectful manner of retiring from a superior, were likewise transferred from the concluding sentence of the *Shemoneh Esreh*. On the other hand, the phrase "and say Amen", added at the end of the silent meditation after the *Shemoneh Esreh*, must have been borrowed from the Kaddish which is always recited in the hearing of no fewer than ten men.

According to Rabbi Pool, the Kaddish was recited after sermons some two thousand years ago. The absence of all reference to Jerusalem and the destroyed Temple, as well as its plain, unmystical language points to an early date. The reason that the Talmud does not discuss the Kaddish is explained by the fact that in those days the Kaddish had not yet been made part of the daily prayers.

סליחות ליום הראשון

יְגָדֵל אֱלֹהִים חַי וּוְשָׁתֶבֶח
 נִמְצָא וְאַיִן עַת אֵל מִצְיאוֹתָו.
 אֲחֵד וְאַיִן יְחִיד בִּיחוֹדוֹ
 נִעַלְם וְנִסְמַח סֻמְךָ לְאַחֲרוֹתָו.
 אַיִן לוֹ דְמוֹת הַנּוֹפֵף וְאַיִן נּוֹפֵף
 לֹא נִعְרֹז אַלְיוֹ קְדֵשָׁתוֹ.
 קְרִימָנוֹ לְכָל דְבָר אֲשֶׁר נִבְרָא
 רָאשָׁנוֹ וְאַיִן רָאשִׁית לְרָאשָׁתוֹ.
 הַפּוֹ אֲדֹן עָולָם וּכָל נֹצֶר
 יוֹרֶה גָּדְלָתוֹ וּמְלָכָותו.
 שְׁפָעַ נְבוֹאתוֹ נִתְנוֹ אֶל
 אָנָשִׁי סְגָלָתוֹ וּתְפָאָרוֹתָו.
 לֹא קָם בִּיְשָׁרָאֵל בְּמִשְׁהָ עֹוד
 נִבְיא וּמְבִיט אֶת תְּמוּנָתוֹ.
 עַל יָד נִבְיאוֹ נִאמְן בִּירָתוֹ.
 דְתַהוּ לְעַוְלָמִים לְזַוְלָתוֹ.
 מְבִיט לְסֻוף דְבָר בְּקָדְמָתוֹ.
 נוֹתֵן לְרַשְׁעָ רָע בְּרַשְׁעָתוֹ.
 לְפָדוֹת מְחַבֵּי קָז יְשֻׁוָּתוֹ.
 בְּרוֹיך עָדִי עַד שֵׁם תְּהִלָּתוֹ.
 צוֹפָה וּוֹקְדָע סְתִירֵינוֹ
 גָוֵמֵל לְאוֹשׁ חָסֵד בְּמִפְעָלוֹ
 יְשַׁלֵּח לְקָז יְמִין מִשְׁתָּנוֹ
 מְתִים יִתְהִיא אֶל בָּרְבָ חָסְדוֹ

יידל is a summary of the thirteen principles of faith formulated by Maimonides in his commentary on the Mishnah (Sanhedrin 10:1). This poem was composed by Daniel ben Judah of Rome (fourteenth century). One rhyme runs through all its thirteen lines, each of which consists of sixteen syllables. The variant reading נוצר in the fifth line brings out the full meaning of Maimonides' fifth principle that God alone must be worshiped. היה is used here in the sense of ייד ספר (see Job 12:7-8; Psalm 145:6-12). In Erubin 65a, היה is taken as the equivalent of חטא.

The Jewish philosophy of Moses Maimonides (1135-1204), summed up in this poem, consists of the following principles: 1) There is a Creator. 2) He is One. 3) He is incorporeal. 4) He is eternal. 5) He alone must be worshiped. 6) The prophets are true. 7) Moses was the greatest of all prophets. 8) The entire Torah was divinely given to Moses. 9) The Torah is

YIGDAL

1. Exalted and praised be the living God!
He exists; his existence transcends time.
2. He is One—there is no oneness like his;
He's unknowable—his Oneness is endless.
3. He has no semblance—he is bodiless;
Beyond comparison is his holiness.
4. He preceded all that was created;
The First he is though he never began.
5. He is the eternal Lord; every creature
Must declare his greatness and his kingship.
6. His abundant prophecy he granted
To the men of his choice and his glory.
7. Never has there arisen in Israel
A prophet like Moses beholding God's image.
8. The Torah of truth God gave to his people
Through his prophet, his own faithful servant.
9. God will never replace, nor ever change
His eternal Law for any other law.
10. He inspects, he knows all our secret thoughts;
He foresees the end of things at their birth.
11. He rewards the godly man for his deeds;
He repays the evil man for his evil.
12. At time's end he will send our Messiah
To save all who wait for his final help.
13. God, in his great mercy, will revive the dead;
Blessed be his glorious name forever.

immutable. 10) God knows all the acts and thoughts of man. 11) He rewards and punishes. 12) Messiah will come. 13) There will be resurrection.

חובה הלבבות is taken from **ראשון ואן ראשית לארינו**, chapter 6.

נאמן בינו compare Exodus 19:5; Isaiah 46:13. see Numbers 12:7.

טמל ... אש חסד is taken from Proverbs 11:17, and **רשע רע** from Isaiah 3:11. The Book of Daniel ends with the phrase **לך הימין**.

In the Siddur of the Spanish-Portuguese Jews a fourteenth line is added to *Yigdal*, which reads: **אללה שלש עשרה לעקרים, הנה יסוד דת אל ותורתו**.

WISE COUNSEL

Reverence for the Lord is the root of wisdom,
And the branches of wisdom are long life.

Do not exalt yourself, or you may fall
And bring disgrace upon yourself.

He who provides for his father atones for his sins;
He who honors his mother is like one who gathers treasure.

My child, help your father in his old age;
Do not grieve him as long as he lives.

As water will quench a blazing fire,
So kindness will atone for sin.

My child, do not defraud the poor of their living;
Do not make the eyes of the needy wait long.

Do not pain a hungry heart;
Do not anger a man in distress.

Listen to what a poor man has to say,
And give him a peaceful and gentle answer.

Do not put off turning to the Lord;
Do not postpone it from day to day.

Do not be known as a whisperer;
Do not set an ambush with your tongue.

Do not follow your impulses,
But refrain from your longings.

Do not indulge in too much luxury,
And do not be tied to its expense.

Flee from sin as from a serpent,
For it will bite you when you come near it.

Do not be angry with your neighbor,
And overlook men's ignorance.

Forgive your fellow man his wrongdoings,
Then your sins will be forgiven when you pray.¹

¹*Ben Sira, who lived in Jerusalem early in the second century before the common era.*

KNOWLEDGE AND KINDNESS

Repentance should be attained through joy. We should rejoice in God to the extent that we may regret our offending him.

The performance of a meritorious deed awakens joy in us. A joyful person ought to share his mood with those in sadness.

The mind is the essence of man; he is wherever his thoughts are. He is in a holy place wherever he thinks holy thoughts.

Anger and cruelty show the lack of knowledge. Better understanding brings peace and serenity, kindness and contentment.

The knowledge that whatever happens to you is for your good gives you a life of eternal bliss.

Slaves of gold suffer irritation and bitterness, sadness and anxiety. The more gold they own, the more anxious they are.

If you know that a soft answer will calm your enemy, do not withhold it from him.

Whoever is in position to prevent wickedness and fails to do so is regarded as if he performed the evil himself.

Charity is greater than the sacrifices offered upon the altar, but kindness is greater than charity.

Kindly people should take heed that their kindliness may not result in more evil than good.

The children are unruly in a family where the parents are untruthful.

Whoever has no confidence speaks falsehoods; whoever speaks falsehoods has no confidence.

He who does not care to prevent the wasting of another's property is like a thief.

He who gives charity with a smile is truly a rightminded man. One should believe in God by virtue of faith rather than miracles.¹

¹Rabbi Nahman Bratzlaver (1770-1811), a great-grandson of Rabbi Israel Baal-Shem-Tov.

FIRST DAY OF ROSH HASHANAH

1952	5713	Saturday	September 20
1953	5714	Thursday	September 10
1954	5715	Tuesday	September 28
1955	5716	Saturday	September 17
1956	5717	Thursday	September 6
1957	5718	Thursday	September 26
1958	5719	Monday	September 15
1959	5720	Saturday	October 3
1960	5721	Thursday	September 22
1961	5722	Monday	September 11
1962	5723	Saturday	September 29
1963	5724	Thursday	September 19
1964	5725	Monday	September 7
1965	5726	Monday	September 27
1966	5727	Thursday	September 15
1967	5728	Thursday	October 5
1968	5729	Monday	September 23
1969	5730	Saturday	September 13
1970	5731	Thursday	October 1
1971	5732	Monday	September 20
1972	5733	Saturday	September 9
1973	5734	Thursday	September 27
1974	5735	Tuesday	September 17
1975	5736	Saturday	September 6
1976	5737	Saturday	September 25
1977	5738	Tuesday	September 13
1978	5739	Monday	October 2
1979	5740	Saturday	September 22
1980	5741	Thursday	September 11
1981	5742	Tuesday	September 29
1982	5743	Saturday	September 18
1983	5744	Thursday	September 8
1984	5745	Thursday	September 27
1985	5746	Monday	September 16
1986	5747	Saturday	October 4
1987	5748	Thursday	September 24
1988	5749	Monday	September 12

YOM KIPPUR

1952	5713	Monday	September 29
1953	5714	Saturday	September 19
1954	5715	Thursday	October 7
1955	5716	Monday	September 26
1956	5717	Saturday	September 15
1957	5718	Saturday	October 5
1958	5719	Wednesday	September 24
1959	5720	Monday	October 12
1960	5721	Saturday	October 1
1961	5722	Wednesday	September 20
1962	5723	Monday	October 8
1963	5724	Saturday	September 28
1964	5725	Wednesday	September 16
1965	5726	Wednesday	October 6
1966	5727	Saturday	September 24
1967	5728	Saturday	October 14
1968	5729	Wednesday	October 2
1969	5730	Monday	September 22
1970	5731	Saturday	October 10
1971	5732	Wednesday	September 29
1972	5733	Monday	September 18
1973	5734	Saturday	October 6
1974	5735	Thursday	September 26
1975	5736	Monday	September 15
1976	5737	Monday	October 4
1977	5738	Thursday	September 22
1978	5739	Wednesday	October 11
1979	5740	Monday	October 1
1980	5741	Saturday	September 20
1981	5742	Thursday	October 8
1982	5743	Monday	September 27
1983	5744	Saturday	September 17
1984	5745	Saturday	October 6
1985	5746	Wednesday	September 25
1986	5747	Monday	October 13
1987	5748	Saturday	October 3
1988	5749	Wednesday	September 21